

SCORI'D ESTATE.

I. Part. 3. &

OR,

*A full information to the Friends of this
Kingdom of Ireland, to London
and to all doctrees at they day lie
upon the ministrations of our bely
and to all other persons
that may be concerned.*

By Paul Harris Priest.

БАЛАДЫ
СОВРЕМЕННОСТИ
И. ГАГАРИН

ЛО

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БАЛАДЫ ХА

САНКТ-ПЕТЕРБУРГЪ
1828
Библиотека
Британской
Музея



Печатъ МДCCXXVIA

The first of these rewardes is calld out of the
Chouicess of the Fiftynine Prelates of the
Universitie of Oxford.

To the right hand of the Bishop of London
and Lambeth, and the Prelate of the Universitie
P O P E V RIBLA N D S C VIII
in the daye blessed dyed anno yesternayre.

The Epistle of Paul Harris Priest.

Sett amonge the Prelates of the Universitie of London.

MO ST blessed Father, in these later and
worse dayes are risen vp among vs from
the Orders of the Begging Fryars, men
speaking perverse things, and drawing
many disciples after them, not onely in
the matter of the Eleaven Propositions,
but profiting vnto the worse, they labour
to transfer us from him who hath called us unto the grace
of Christ, unto another gospell, teaching the people as
well in publicke assemblyes as private houses, these wret-
ched and prophane doctrines:

1. Whosoever shall dye in the habit of S. Francis shall
never be prevented with an unhappy death.
2. Whosoever shall take the Scapular of the Carmel-
ites, and dye in the same, shall never bee da-
mned.
3. Whosoever shall faste the first Saturday after they
have heard of the death of Luisa a Spanish Nun of
the order of S. Clare, shall have no part in the second
death.

Hist.

A 2

The

The first of these lewde positions is taken out of the Chronicle of the Fryar Minors, (for so are the Franciscans called) a. and fethered upon S. Francis as one of those Legacies hequeathed by him unto his Order, and by the Friars of this Order indifferently to be communicated to so many as shall before their death desire to be put into their habit, which that it may bee the better knowne and notified unto the world, it is componyly printed under the Image of S. Francis, and placed at our Altars, as both my selfe and many others have beheld with our eyes in this city.

The second is recorded in a certaine sheet of paper, not much unlike unto a Ballad, printed by the Friar Carmelites: The title whereof is, An abridgment of the Priviledges of the holy Scapular granted by the most gracious Queene of Heaven, MARY, unto the Order of the Carmelites. In which Compendium or Briefe, the institure of the holy Scapular (for so is it called) is layd downe in these words.

S. Simon Sac*the sixt Genemall* of all the Latines of this Order, did receive not without a manifest signe of the Divine favour, this most sacred Scapular; for when as he had along time with much earnestnesse besought of Almighty God, that by some manifest token it might appeare that the Friar Carmelites were in the vndoubted protection of the blessed Virgin, behold ypon a certain night he saw the Mother of God in great glory, who reached downe vnto him this divine Scapular with these words: *Dilectissime fili,
beati recipe tui ordinis scapulare, mea confraternitatis signum, tibi,
et cunctis Carmelitis privilegium, in quo quis moriens, non ater-
num patietur incendium. Ecce signum salutis, salutis in periculis,
fundus pacis, et parti sempiterni:* Most loving son, receive this Scapular of by Order, a token of my confraternity, to thee and to all Carmelites, a privilege, in which who so dyes shall

shall not suffer everlasting fire. Behold the signe of salvation, safety in dangers, a League of peace and an everlasting covenant &c. If more can be ascribed unto him who dyed for mankind upon the Altar of the Crosse, I leave it to holy Church to determine. And such was the vision of *S. Simon Stock* exhibited by the Carmelites unto the Estate into the castle of Dublin in the moneth of August 1633 by the hands of *Edmund Doyle* Priest. And if any doubt hereof, they shall find the very originall written where ever they shall be pleased to demand the same. And such is the authentication of the Scapular of the Carmelites evangeli-
zed every where by the Friars of that Order, and repro-
fected unto the eye as many of their altars by tables of pi-
ture. Now if any desire to know what thing this Scapular
is, and have not seene the same, behold this description.
The Scapular is onely two square pieces of cloath of the
bignesse of two penchets, the one before pendant upon the
breast, the other behind upon the shoulders, from whence it
had the name of Scapular. top of a shalow garment

The third Proposition as touching the Saturdayes faste
of *Donna Lufia* the Nunn of *S. Clare*, is much insisted upon
and most carefully taught by the *Cordeliers* or *Franciscan*
Friars, and particularly by Friar *Thomas Babe*, who published
the same the 29. of Aprill, being the feast of *S. Peter
Martyr*, and *S. Catherine of Siena*, in the yeare of our Lord
1631. in the Cook-street of Dublin in a publicke audience,
whose exhortation to the people was to this purpose. That
for so much as a certaine holy Virgin called *Lufia* of the or-
der of *S. Clare* had a revelation, that whosoever should fast
upon the next Saturday after they heard of her death,
should never dye in mortall sin, or of any evill death. The
aforesaid Friar *Thomas Babe* peruwaded the people then
present to undertake so holy a penance, mooved where-

The Epistle.

wichull very many (and I say ~~say~~ very many) as they did believe his doctrin, so did they most carefully obserue the same faste, among whom as chiefe of all the rest, **T. B.**
maul **Ridming** alias **Burnell** **Archbishop** of **Dublin** for example unto his flock; and as a prime man of the same order
 did for ever devoantly the same, as himselfe hath not bin
 ashamed diverse times to acknowledge: Neither was that
 doctrine onely then, but sundry other times also taught by
 that false Apostle **Priat Babt** and his fellowes in diverse o-
 ther places of his City and Diocese. **ab** **b** **l** **l**
 - **il** **most** **holy** **Father**, I meddle not with the matter of In-
 dulgencies, neither doe I intend, or ever did, to discourse of
 that argument. I onely complaine of these wicked do-
 caines, and I doe adjure your sanctety, in the Name of the
 crucified, that you conserue your flock in these parts, that
 they be not led away with these new doctrines from that
 faith in which our holy Mother the Church hath bred us
 from her brest, say that we be no longer mis-led by these
 Mendicants who seek to perswade us these carnall fan-
 cyes, more serviceable I confesse unto the belly, then any
 woyes behoofeful unto the soule, but rather as the Apostle
 willeth us, that wee abide in those things which wee have
 learned, and have beeene committed unto us, in no sort ad-
 mitting these new Apostles as sent from heaven, but rather
 avoyding them as seducers come from hell. For we fooles
 doe verily beleieve, That he who was borne of the blessed
 and immaculat Virgin God and Man, **Iesus** and **Emmanuel**,
 who suffered so many and so grievous torments upon the
 Crosse under **Pontius Pilate**, who arose glorious from the
 death, and ascended into Heaven, that he and no other re-
 deemed us from the curse of the Law, that he and no other
 hath cleansed us from our iniquityes, and wrought our re-
 conciliation for us. And that neither **Paul**, nor **Apollo**, nor
Hilary the

the habit of S. *Francis*, nor the Scapular of the Carmelites, nor Dame *Luisa* the Nun of S. *Claudius* order; be shee never so holy a woman) h[er]e how washed us with her bloudy or was crucifyed for us? now h[er]e bold a yonge or sonnes of sonnes of ord[er].

Most holy Father, you have given unto us for the Pastor of our soules, a Friar of the Order of S. *Francis*, by name *Thomas Fleming alias Burmell*, consecrated Archbishop of Dublin, to whom our Diocesan were presented our complaints and grievances in the behalfe of the Clergy of Dublin, against the most horrid and blasphemous tenents before mentioned. I say two R. Priests in the name of the rest personally appearing before our Archbishop, did present him not only w[ith] the names of the delinquents, but a catalogue also of their witnesses and proofes which passed on the 7. of March in the yeare 1631. in this City of Dublin. But what answer received the two Priests from their Ordinary? Truly none at all, neither to this daye have they profited in that suit. For verily it is to be feared that this disease (whose nature is to fret like a canker) hath invaded and infected the head no less than the rest of the body. And we are therather enduced to beleive the same, for that we see these errors and corrupt doctrines dayly more and more to prevale, & to enlarge themselves especially among the ignorant and common people, alas too easie and flexible to be led astray; for there are a number of Regulars, especially of the Franciscans and Carmelites, falso Apostles, who not onely in pulpits preach these errors, but as the Apostle sayth, going from house to house, subvert whole familys, teaching what they ought not for filthy lucre sake. For no small profit doubtlesse doth arise unto these Roets and Invencours of fables, insomuch as they may truly say with Demosthenes the Silver-Smyth. *Hoc artificio nabiis acquisitio*. Sirs you know that our gaue

is of this occupation. For (say me) who in the world is there that believeth anything to remaine after death and ashes, who will not be glad to awynd the paines of hell? who desires not to enjoy a blessed eternitie in Heaven? And I call Heaven and Earth to witnesse, what thing is there more easie then before death to crepe into a Friars habite, or what more tollerable then to fast one day, which who more then having one competent repast at noone, to forbear a supper at night? Or what is there lesse troublesome then to carry two square pannicles or cleuts, the one upon his back, the other at his bosome, under his garments (I wis), a carriage not so burdonsome, nor comparably so painfull, as was that heavy beame of the Crossie which sweet Jesus was carried upon his backe to mount Calvary, and on which the iudgation of the world did hang. Doubtlesse if futur glorie in the world to come, & the assurance thereof in this life might wch so small a labour be purchasid, whd is so much an *Entice*, or flet it stande? Who so much a *Lassie*, or an Acheiftry, as would not willingly admit these blessed Priars bringing such abundance of spirituall richesse with them, into his treasury, into his garnell amongst his heards and stocke, yea into his whole substance and meane, not a sad or an unwilling, but a most joyfull giver? Or what woman carefull of her soules health, will make sparc of whatsoever is in her custody or under her hands: her bracelet, her rings, chaynes, Jewels, her effects of linnen, her artes of meale and malt in exchange of such immortall benefits, and to have so propitious and present gods, albe it our Saviour hath said: *Quid communias habendabis pro anima tua?* Mat. 10. What exchange shall a man give for his soule? The same truth hath also said Mat. 7. *Anxias est porta & via via qua ducit ad vitam eternam &c.* Narrow is the gate and streit is the way that leadeth unto life,

life, and few there be than finde it. And our Saviour fore-
seeing that he would come in the last times of the world
such as would endeavour to enlarge that way, and to make
that gate more wide, he presently addreſſed his people a fal-
ſis prophete, &c. Take you heed of false prophets that come
to you in the cloathing of sheep, but inwardly are ravening
wolſes, by their fruits you shall know them. And what are
the fruits (sweet Ieſus) of these falſe prophets among us at
this day, but to make thongates of Heaven to gape aſwide
as the gates of hell it ſelfe. For albeit the Apostle hath ex-
cluded from celeſtiall glory not a few, ſaying, *Hoc enim sci-
tate intelligentes &c.* For undeſtanding knoweth this, that no
ſoulicator, nor undebane or unvectoſi perſonality which is the
ſervice of Idols, hath inheritance in the Kingdome of
Christ and of God: yet will our Friars admitt them all; if
they once laſte Dame Leſſerſatunſtayes faſte. And albeit
Christ our Lord excluded the man who had not a wed-
ding garment from his Kingdome, yet will the Franciſcan
Friar leſſerly who is cloathed with his habit, and ſo the
Carmelite ſuch as are found with his Scapular about their
ſhoulders. I ſay, all theſe ſo qualifyed ſhall be adreſſed of,
and be admitted as well unto the Diſcenſor of the great King
as unto the Supper of the Lamb. Who then can maruell
(theſe doctines ſuppoſed as orthodox, yeas oracles) that
we daylie ſee ſo many to be buried in Friars weeds, ſo mad
my men & women daylie to take the Scapular, wiþelſle the
register of the Friars Franciſcan and Carmelite, in which
their names are carefully recorded, as perpetuall Benetfa-
ctors unto their Orders. Nay, who is there especially am-
ong the Laity (O triftet rebūn) who dare ſo ouerigruſt
to the ſufferings of our Saviour, and to the merites of his
death & paſſion, as they dare be found in the hoire of death
without that thrice holy Scapular (that ſigne of ſilvation)
that

that safety is dangerous; that keeping of peace, &c of the everlasting covenant, in which who so dyeth, shall never suffer eternal fire. All which attributions are incorporated unto the said Scapular by the blessed Virgin, if ~~some~~ ~~any~~ his invocation be amenable; yet many among us notwithstanding to the habit alone, or unto the Scapular alone, or to the Nunnes faste alone, will before their death be furnished with them all three together, having wisely understood this of Solomon, *Proverb. 4. 23.* *Ponit enim triplex difficultas temporum.* A triple cord is not easily broken. In which their proceeding mislethemeth that yet they shew some weakness of faith; for if they did constantly believe every one of these three promises fulfilled to be assured by divine revelation, as their teachers bear them in hand, surely either any of them is sufficient, or all of them together insufficient.

Neither doth it bode the Friers to cloake these their errors by saying, That these doctrines rightly understood, do not import every sinner by keeping such a fast, by making such an Habit, or Scapular to be saved, but so huncerly as to be contrarie withall for their sins, and are washed in the blood of the Redemeer. For neither doe our Friars, in their Sessions and observations, mention any such nonius, but as I have did, yee notwithstanding the whole doctrine of the Sabbath fast, the Habit & the Scapular, (as also delivered by the Fathers, then sufficiently believed of the people) would soverly vanishe into smoake. For why? a sceler so diabolical and qualifid, that is penitent for his sinnes, and relying upon the redempcion of His sone Christ, is proper for the Kingdome of God, and doth receive an inheritance among the Saints, and doth say he be naked of Habit & scapular, as well as all acquainted with *Dame Lorraine*, her saintlyes sake, yea and in ending his dayes in the service of God, and asche Divines say in the estate of grace can no misse.

misses of his salvation, had he but a couple of Hawkes-bells about his neck, or if he dyed it his old boates as well as in scapular or habit. If then the Friar thus expounds himself. He that dyeth in the habit or scapular, shall undoubtely be saved, always provided that he be in the love and favor of God, verily he might as wel have spared so much breath to have cooled his broth, I say, as to spend it upon such a glossie as corrupteth and quite over-throweth the text. No no, *Mors in aliis*, There is poyson in the pot. For these preachers desire no thing lesse then to be so understood in their sermons when they make their Panegyricks of the habit and scapular unto the people, for by that meanes they might be in danger not onely to loose their offerings at the Altar, but that great authority and place which they have in the hearts and affection of the Laity. No rather with all possible endeavour they labour to bee beleaved, that by the vertue of these raggs, either as causes instrumentall or infallible signes, salvation is to be acquired. And hence it is that the Carmelite Friars dedicate yearely a day of great festivity, namely the 16. of July, unto the honour and roappition of the Scapular, as the Franciscans also doe to that parcell of their habit which is the Cord or Girdle. At which festival times it is lamentable to behold how much the Divine Majestic by these beggars & their devotees is prophanehd in his creatures yea truly the world might less admire in these dismall dayes the Sunne be eclipsed, & the rocks to rent, then at the time of our Saviours passion, beholding the benefit thereof so miserably defaced by these false Teachers who in these dayes cannot be contented to rob the people of their pursies, but of their soules also.

o And to the end, they and all thise that read these my writings may understand, that I will not invigil without just cause or improve in words what I am not able by good

Argument to confound. I seriously demand of our Friar; what ground they have either from the divine Oracles; Ecclesiastical tradition or monuments of the Fathers; to promise this security and certitude of salvation; or to determine of the Sons of Adam in particular and by poll; that their names are written in the booke of life. Nay; while yet we are *viciores et non in statu* Pilgrimes from our Lord; and not arrived at our country. I heare *Salmone* one of the Secretaries of the Holy Ghost saying, *Quis potest dicere mandatum esse meum?* Who can say my heart is cleane? I heare *Iob* saying, *Etsam si simplex fuero, &c.* *Vobis*. *9.* Albeit I be innocent, yet shall my soule bee ignorant thereof. I heare the Apostle saying, *Philipp. 1. Cum me-
rum & tremore vestram salutem operamini.* Worke your Salva-
tion with feare and trembling. I heare S. *August.* upon
the *40. Psal.* saying, *Scia quod iustitia Dei mea maneat, ve-
rum an iustitia mea maneat an non ignoras, tunc me enim Ap-
pelloc inquit.* *Qui tristitia se habeat, indeat ne cadat.* I know
that the justice of my God remaines; but whether my ju-
stice doe remaine or not; I am ignorant. For the Apostle
doth scryme saying, he who thinkes he standes, let him
looke to it he fall not. *So S. Hierome in his 3. booke upon
the prophet *Ieremy.** Man seeth in the fact, God in the
heart; and that which unto us doth sometimes seeme
cleane, in Gods eyes is found filthy. Addit hereunto the
testimony of S. *Ambrose* in his *5. lib. Sermonis super dominicae* *118.*
Psal. *S. Chrysostomus* *Hemit. 87. upon to his, S. Gregory lib. 2. epist:*
22. *S. Bede in his Commentarij upon the 25. cap. of the Proph.*
But I may not ommit to set downe at large what S. *Bernard*
that pillar of Gods Church in these later Centuryes hath
defension of this argument; as in many other places, so
especially in his *1. Sermon de Septuaginta* in these words;
Who can say I am one of the Elect? I am one of those
that

that are predestinated unto life: I am one of the children of God: Who, I say, can say this? Whatas the Scripture cryeth out against him. Man knoweth not whether he be worthy of love or hatred. Certainly therefore wee cannot have, but yet we are comforted with the trust of hope, that we may not by anxiety of this dobitation be tormented above measure. So he. Lastly to this cloud of testimonies out of the ancient fathers, I will addo the uniforme consent of the moderne Fathers of the Councell of Trent, condemning & anathematizing this certitude of Salvation *Can. 15.* in these words. *Si quis dixerit hominem remunum & justificatum servire fide ad credendum se certe esse in numero predestinaturum Anathema sit.* If any shall say a man regenerate and justified to be bound by faith to beleeveth himself undoubtedly to be in the number of the predestinate, let him be accursed: and in the *Can.* following. *Si quis magnum illud asse in finam perseverantie donum se certe habiturum, absoluta & infallibiliter certitudine dixerit nisi hoc ex speciali revelatione didicerit) anathema sit.* If any shall say, that by absolute and infallible assurance he hath that great gift of perseverance unto the end, unlesse he hath learned the same by speciall revelation, accursed be he. So the Councell.

And sure no marvaile. Since this presumption of Salvation is the very food and fewell of all wickednesse and impiety, the provocation and incitement to all shamelesse lusts and pleasures, with which the soule once possessed what further care is to be taken in matters of conscience? For say, That now I have either gotten the habit of the Franciscans upon my backe; or the Scapular of the Carmelites hanging about my necke; (a most present antidote against hell and damnation) what have I henceforth to doe with the commandements of God and Holy Church? Why shold I feare for the time to come to loose the

reynes unto my unbridled passion, or to set sayle which
way the streame of my misplaced desires doe carry mee
headlonge; I say what cause have I further to wage warre
with vice, or longer to resist the sweete allurements of
Evill. Yea what shoulde hinder me to say wch Salomon(ha-
ving run the same courses with him) Eccles. 2. All things
whiche my eye haue desired I deuyed them me: neither did I for-
bid my heart to enjoy all manner of pleasures.

These be the thoughts, these the labours of the minde,
these the discourses of the understanding which doe often
burst out into the lipps and tonges of men entangled in
these intricacies of error. And what *Moses* haue we
among us to put himselfe as a wall and a bulwarke for the
house of *Israell*? Who shall pacifie these congregations of
Abiram? Who shall consume and burne up this new site of
the sonnes of ~~Adam~~ with a better flame? Where is *Zelot*,
or where is *Micah* to reprove these false Prophets, of
pleasing but perilous lyes. Where is that Apostle of
Christ? Who should confound these false Apostles with
an Apostolicall zeale? Scarce is there one *Peter* to be found
among us to oppose himselfe to these *Simons*. Scarce one
Paul to deliver up these *Hymenes* and *Alexandri* unto Sa-
tan that they may learne not to blaspheme. For tell me,
who is there among the Clergy, at least in this our Nor-
therne Iland, divided from the rest of the world, that is ei-
ther willing or able to goe against these Regulars, moving
so irregularly out of their owne proper spheares? Nay
rather, who is there among us not carried head-long by
these their rapt and violent motions, into the aforesaid er-
rors? Is not in expresse termes of approbation, at least by
shutting eye, and sealed lip, of a silent connivance? One
circumvented by fraud, another detained by feare of dis-
pleasure, the third won by benefites, the most or all of us
drawne

distinct in a farre more pernicious dissimulation then was that of *Berodus* condemned by the Apostle. For albes the Priests of the Clergy in these parts are less refractory unto Ecclesiastical discipline, yea truely farre more obedient unto the lawes and behests of holy Church then the Regulars, yet not sood more learned I confess, and in number farre inferiour unto them, as may be seene in this principall City of *Ireland*, in which there be onely six pastours, but of Regulars not much fewer then a hundred, albeit by reason of their abiding and flowing, their frequent excursions caused by their manifold negotiations in every corner of the Kingdome, their out-gates beyond the seas, and back againe returns, it is as hard to define what number they be of, as to count how many fruggs there were in the second plague of Egypt, yea to such a potency they are growing, and that in a short space in this Kingdome of *Ireland*, that what easie loco virth they take in hand, be it just or unjust, Ecclesiastical or Temporall, they will, nay they must be Conquerours, so united among themselves, so backed with powerfull friendships, so animated with forraine correspondencies, nor so speake of ordinary consanguinities and affinityes, foster-ships, and gossip-ships, so intayled and bounde to the Commonwealthe, but unto the greatest Familyes, by taking in of Youths into their Couvents, Maydes into their Cloysters, furnishing Merchants with custome, purchasers with moneyes upon mortgages & rent charges, absolutely ruling in all masters of Contracts and matrimoniall causes, managing the assayres of rich Widewives, but seldom (I confess) helping them to husbands*. For so At the pillow of every such man, especially when he is about to make his Will, serving in that busynesse both for ^{they might be debarred} ^{so Estates,} ghostly Fathers, Councill, and Clerks, by reason of which ^{Legacies,} ^{and Exec-} imployments, & what else may either be honourable or profitable

profitable unto them, they are assynd unto that height
of authority, that if they should tell vs, the crowes were
white, and the swans blacke, (though we could not believe
them) yet should wee not dare to gainsay them, or to con-
test with them. 1 Cor. 4. 12. 1 Cor. 10. 12. 1 Cor. 10. 13. 1 Cor. 10. 14.
For as it is the nature of plenty to beget prosperity, and
this pride, so our Regulars at this day are arrived at such
an unmeasurable greatness, through plenty and popular
estimation, as they are not onely a terror unto the inferior
our Pastors of Gods Church, but even unto Bishops and
Cardinals. Nor will I except the O Pope Urbanus who
not once (as we are credibly informed from the city) hath
complayned of their insupportable pride and insolencies,
saying to such as complayned of their injurie: I marvel
not that they wrong you, for they wrong my selfe. And as
these Regulars are awfull unto the Clergy, so no lesse fear-
full are they unto the Laity, who therefore yeeld them
such attribution, as either they hope their friendship to bee
an advantage unto them in the prosecution of their entys,
or they providently fore-see how much the malice of a
powerfull enemy may bee prejudiciale unto them in the
same kinde. So as be who thou wilt, friend or foe, the Fri-
ar will benefit himselfe by thee. If thou be his friend and
well-willer, he gaynes by thy love. If his adversary, then
also for feare of displeasure and offence, like unto those
Lawyers whom Celsidius upon the 73. Psalm sayeth, *Apud
caecis discutit ipsius silentium reuale est, ac lingua cornu da-
mantis a rish fusibus agentis ligatur.* With Lawyers their
very silencie is vendible, & their tonges are haue full un-
tille they be tyed with silver chaynes. But truely as in the
naturall body, when any one part or member groweth in d-
to an exorbitant bignesse beyound due symmetrie, and pro-
portion, the rest of the members become sick and feeble, &c.

6. 107. "In 1 Cor. 10. 12. 1 Cor. 10. 13. 1 Cor. 10. 14.
the rest of the members become sick and feeble, &c.
the

the whole body layeth her burden upon the Catholick
and on the like study to make uppon his safety, cheched
to permitte to great a party, and to thorowlye a fuction as
all our Regulators, and to bring them to such a bulle, as ex-
ceeding the boundes of due proportion, they may drawe unto them-
selves the habours of the rest of the body to the destruc-
tion of the whole.

Nether am I writing these things mischiefe to my
meaning other then to let all good people to have knowledge
Archibishop of Canterbury, & Primate of all England compo-
sed by Writers, or Ministers, by the inhabitants of
this Country, at the time of Dunkirk, in his oration de
votione made before Popes and such as he had Cardinals in
these words: *Pater sanctissime &c.* Most holy Father, in the
beginning of thy Sylle, I doe protest that I doe not in-
tend to write, or saith any thing which may bee
contrary unto the Christian Faith, or Catholick doctrine,
but rather to declare my selfe no partie or pessugate the destruc-
tion of the Catholick Church, as is implored by holy Unio[n]
expressed by the See Apostolick; but rather to por-
tray, how they may be brecked & brought backe againe
unto their former state, & distinction, alwayes minded to
succour my selfe and the rest of thy Holiness. South
wark, 1660. as the late Pope Church of London
I wryte so I mindfull of my duty & obseruance unto the
etyme of my selfe to speake now my bord of such
may and make a decree (then will fire) of fuffered & the
griefe of this Churche destruyned; in whiche brenth hab-
ing care for the space of time to answer what I shall
say I lighte my selfe by candle lighte, that sommou-
gyn me backe no night wch I will wryte, and say by among
so manye prolationes of Religion, & heretofre many Generals,
so many Fathers, & plentie muche to agape for almyghty Sante
luc

shall you hear a word of divers much, without many, glosers & Commentaries of old corrupt additions, yea & for one verity, a masse of forged & devised fables, especially from these remot Regions, & as you call them in *Rosie Tramontane Provinces*. Yet such is the misery & calamity of Princes & great Personages, as well Ecclesiastical, as Politick, that seldom by the care doe they conceive that birth which with all their hearts they desire not to be vitall & long-lived, that is, seldom hearing what they would nor heare. Such multitudes there are of parasites & flatterers, who suggest unto their fences nothing but what is rare, gloriouſ, & above measure grateful, who for to please, they holde it but little inferious to immortality.

Nevertheless such hath bene my breeding and education from mine infancy, which together with my yeares hath growne up with mee, and is now confirmed in more then a declining age, that I rather desire to live poor with the Philosopher, and feed on colicworm in this my tubby, then to all the flatterer with *Arifissor*, and surfe on pleasures in the Court of *Alexander*. And forasmuch as now too many years we have had your Ho. amoyt vigilant per-
son & a lover of truth. I hold it not so much to concerne my selfe, as the whole Church of *Ireland*, to intimate these no small or triviall matters unto you. For as it is our paies to open, if not the superstitions & smaller excesses of our bretheren (which charlye would rather have concealed then revealed), yet certes so foule, so innumerable, farrinishing & adulterations of our body fash, we cannot, we ought not, we durst not smother, which happily if we should, the very stones would cry & roar them out in your church. So diabolistic to your holy Father it belongs to applyed lefeste remedys to these diseases, as power will
and

and oyle into these wounds , to affwage the tempeit of
these raging Seas , to chaffice with your pastorall stafe
these butting rammes, whuchi lead the following flocke a-
stray unto hurtfull and unkouth pastures , or if they con-
temne to heare your voyce, to cut them off from the rest of
the fold, by the Ecclesiasticall Sword of your censures,
that the good bee not infected by the fellowship of the
bad, the sound by the diseased.

These things are expected by the Church of Ireland
from so great a Pastor, by him to be governed, to be cher-
ished, to be defended, to be enlarged. And so the Prince of
Pastors to his Vicar and to his flock on earth be ever pro-
pitious , whose power over him and his writings is wil-
lingly acknowledged by

PAVL HARRIS.

C 2

thing only unto thine own hands, to thy works to the works of
 thine own hands unto thee, to thyselfe which hast thyselfe
 put into thine own hands which hast the following hands,
 unto thine own hands unto thine own hands, or if such con-
 cerning to these, by the Electivity of thine own hands of
 thine own hands unto these, about whom according to thine own hands of
 thyselfe unto these, by the Electivity of thine own hands of
 thyselfe unto these, by the Electivity of thine own hands of

thyselfe unto these, the electivity of thine own hands of
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 thine own hands unto these, by the Electivity of thine own hands of

PAUL HARRIS

which I am at present to record by the best of my knowledge.



As it is most fit to let you know what our last record
was, which was made in the year 1571. 11. 10. 2. Sing. A. 11.
alredy sent you by letter, and soe

FAMILIAR DISPUTATION WITH THE FRYARS PROPOUNDED BY THE

2. and PROPOUNDED BY THE
2. and 3. 1571. To H. Q. 22. quare. 2. hys, 2. 1571.
-misdewson 12. thys ann. 1571. yd behinde hys, habubh 2. 1571
-to hys, quare. bns. 1571. A. 1571. 2. 1571. 2. 1571. 2. 1571.

ND the great Friars, having (as you see) made in monies to Pope ^{the} 1571. 2. 1571. 2. 1571.
fall and sedition do thine, the pillars of your pride and ambition, and no small rever-
ew, unto your Garnells, Cellars, and Kitchens. Give me leave to ventral and dis-
pule the selfe judicale of the H. S. St. 1571.
Any, and hast a little more familiarity with
your selves agayn equall. The end and butt. I shooe it (if God
to blesse my endeavors) is to wadew with poore soules among
us, as habury have bytke invigle chancell beforent with the sayng
decomes and pleating familis. since it is my part no leste to con-
fute error, shone to teach just doctrin, and to discouer such falso
apostes as sitke to transorne themselves into the Apolies of
Christ. And albeit somē happily will hold ie a labour needis, to
oppole the schollasticis, whiche wull plaine vellue
threathen to us or in dathiong, infiul yor others, (and
peradventure with desirabill) will also judge my endeavours
bootless, and to no purpose, for that in mestmens opinion therē
doctries are so fastned, or rather (as I may lay) so rivetted, and
wedged

wedged into the heads and hearts of the people, as it may rather become the labour of the Apostle, then any other *Park* to dissolve, and to remove the same, according to that of divine *Pestarch*, *ad radicem erroris non facile est extirpare. De vita s. l. lib. 1.* Errors deeply rooted, are not easily pull'd up. Forsomuch then as these supernaturall prerogatives ascribed unto the *Habits*, *Scapular*, and *Donna Lusia* her self, are all of them built upon visions and revelations, and we are taught by the holy Ghost from the mouth of the Apostle, 2. Cor. 11. *Thus Satan can transfigur himselfe into an Angel of Light, and therefore are admonished by the same Apostle not to be circumvented by him, whose operacion consisteth in all power and sprung figures and wonders, and in all seducing of Inquiry.* I demand then of you O Regulars, and especially of you *Gray Friars* and *Carmelites*, how you come to know, that forso much as S. *Francis*, and S. *Simon Stock*, might as well as many other Saints have beene deluded, and abused by Satan in this kind: that notwithstanding these revelations of theirs, were heavenly and divine, and for such, to be taken and beleaved, and not rather illusions of that enimie of mankind, *Cui nullum sunt nomina, & nullae nocendi artes, Who hath a thousand names and meanes of deceiving.* For say, that S. *Francis*, and S. *Simon Stock* be canonized Saints, yet not all that is written by them, or of them is canonized truths. And therefore as wicked men and women in the Scriptures have beene honoured with divine visions, and revelations, as *Balaam*, *Pharao*, *Saul*, *Nebuchadnezar*, *Pilas* wife, and the *Sybill*, so have many of Gods servants beene deceived by strong illusions to beleeve lies. Examples whereof we have store as well in the Dialogues of S. *Gregory* written above a thousand yeares agoe, as in that more ancient legend of the holy men and Eremites of *Palestina*, *Egypt*, and *Thebes*, written by *Palladius* within the first fourre hundred yeares after Christ, to omit infinite others in histories of later times. Nay S. *Francis* himselfe seemes not to have beene priviledged in this kind, I say, from being abused with false revelations. For as wee reade in the Chronicle of the Friar *Minors*: He having under him a Vicar generall whose name was *Hedius*. It was revealed unto him by Almighty God, that the aforesaid Friar should both dye out of the Order, and be damned, in respect whereof the holy Father S.

Francis

Fryar did ever after so dis-affe^te the aforesaid Fryar, that he could not endure to behold him. Yet not many lines after in the very same cap. it is reported how the same S. Francis had a revelation from Heaven, that the aforesaid Friar *Hilias* shold doe penance for his sines; and not be damned at all. This shall you reade in the Chronicle of the Friar *Minors*, book 1. cap. 118. And such as will take paines to peruse S. Brigid's revelations, & confere them with our legends of Saints lives, shall finde innumerable examples of like kind: One Saint having a revelation directly contrary to what hath beeⁿ revealed unto another. Notwithstanding that there is but one God, one truth. And we may be endued or rather enforced to believe, that these revelations, visions, and apparitions of S. Francis, and Simon *Simeon* (if any such were) were mere satanical illusions, & no divine revelations, for that they promise that certitude and assurance of salvation in this life, which is repugnant to sacred Writt, the uniforme consent of the Primitive Fathers, the uniforme consent of Generall Councells, and the belief both of our holy Mother the Church, and all her obedient children even unto these times, as I have abundantly proved in my Epistle to Pope *Urbanus*, and not necessary here to be repeated againe. And therefore I will conclude this first point with that of the Apostle, *Galat. 1.* That if an Angell from heaven shall come and preach unto us contrary to what we have received, *Anathema sit.*

But yet to give scope to a more full and ample discourse of this Argument, let us admit for the present that S. Francis, and Simon *Simeon* had received by divine revelation: That whosoever shall dye in the habit of the one, and the scapular of the other, should undoubtedly be saved, (for it may not bee denied but such certitude may be had by divine revelation) Examples we have of the Scriptures of the two glorious Apostles, S. Peter & S. Paul, of S. Mary Magdalene, & some others, for the arme of our Lord is not shortened, nor his power abridged. Yet (say I) conformable to the doctrine of holy Church (as afterward shall bee proved) that this can be no assurance, or security unto others, who are not partakers of the said visions, and revelations to believe this doctrine; because what is of divine authority unto one, is but of humane and fallible authority unto another. For say that Peter knoweth a thing

to come by certayne & divine revelation; yet the same shall be to *Patrik* but onely a humane relation, received from the lips of *Patrik* a mortall man, subject to error and mistaking, to deceive, and to be deceived, and being but *in via, & non in termino*, peccable in thought, word and deed; and therefore we see the Church (whose wisdom is from the holy Ghost) never to canonize any person, though reputed never so holy, while they are in the flesh, and till such time as their sanctity be attested by signes, and wonders from heaven. As then *S. Franci* before his conversion was of life & conversation like unto others of his rank, & quality, & not much scrupulous of the offence of God, till he came unto the age of twenty five, as may appeare both by the first words of his Testament. *Quia cum essem in peccato &c.* as also by his life written by *Bona-veniente*. So albeit I confess the ad and better part of his life, after his conversion, & dedicating himself unto the service of God, was as a thred more evenly spun then the former, yet not altogether without some knots, as may be knowne by his own confes-sion, when on a time sojourning in the pallece of the Cardinall *De Sta. Cruse* and in the night-time being beaten of the Devils, he re-payedred in the morning to the presence of the aforesaid Cardinall, to whom he related what he had endured, and then added. *Men that know me not, repute me as a Saint, but behold how the devils who know me well, doe handle and chastise me for my sines*. So he. *Cron.* *fras. mis. 10m. 1. cap. 13.* Out of all which I doe inferr, that a vision, or revelation is not therefore authentically, or to be believed, because such a person, who after his death was canonized for a Saint, did in his life-time avouch the same, either by word, or writing, because it is necessary for my plucent assent unto such visions or revelations, that the same be canonized for supernaturall, & infallible mythes, which cannot be but by authority of holy Churche, which hath canonized for certayne and infallible verities, no other mens workes, sayings, or writings, then those of the Prophets and Apostles, as that Angelical Doctor *S. Thomas* hath in these words, *Inniciunt fide, doctrina et revelatione apostoli & prophetarum facta, quae canonica sunt scriptura, non enim revelationes & operis eorum auctoribus facta, pag. 1, S. 24. 24m.* Our faith is grounded upon revelation made unto the Apostles, and Prophets, who wrote the canon-

call

call booke, nor to revelation (if any such was made) to other Doctors. For which doctrine he cites also S. Aug., in his Epistle unto S. Hieron. Epist. 14, in these words: *Solis enim scripturarum libris quicunque canonici appellatione, didic hanc binorum deferre, ut nullum auctorum erroris in scribendo errare aliquid firmissime credam. Alios autem ita lego ut quantilibet sanctitate, doctriinaque preponant, non ideo verius possem, quid ipsi sit auctoritas vel scriptorium.* Only to the books of Scripture, which are called canonical, I have learned to give that honour, that I most firmly believe, that none of the Authors thereof have erred in writing, but other writers I so read (that with how great sanctity, or learning so ever they doe excell,) I doe not therefore believe a thing to be true, because they have so judged, or so written. So S. Aug.

Now future glory in Heaven being a supernaturall object, cannot by humane knowledge or morall certitude be assured unto us, but either not all, or by divine faith, which though not cleare and evident, yet excludeth a certitude and infallibility all scientificall knowledge what soever. And this I say to answere those who happily in defence of their errors, in the aforesaid revelations, will say, that albeit indeed they be not to be believed by a divine and a supernaturall faith, yet may they be certaine unto us, *ex auctoritate scripturarum*, that is, from some other topicall argument, which in truth is as much, as if they said nothing, preaching an infallibility of the aforesaid visions, and revelations, then brought unto their justification, they answere us with nothing but historicall legends (and I pray God not rather fabulous;) and meere humane possibilityes. When the poore soul in the meane time trauelling unto *habies* and *scapularis*, as Oracles of truch, & rockes of a sure foundation, at the evening and perclose of life, findes it selfe irreparably deceived, & *in puto descendit in infernum*: in a moment for misbelieve finkes downe to hell, whence neither the habit of S. Francis, nor the scapular of the Carmelites, nor the Saturday faste of Dame Luisa shall be able to fetch it out. And because that *Dives*, can not obtaine of *Abraham* that one should come from the dead & signifie unto his brethren what entertainment these habie & scapular wearers finde in the next world; Our Friars doe the lesse regard what Moses & the Prophets, what the Apostles, Fathers, and General Councils teach,

teach, for not being convicted of their errors by experimental knowledge of the dead, they leave nothing of any other proofe, demonstration, or argument, which notwithstanding we will not aspire further to urge against them, yet whichever he may conter to the demolition of this so desparrt an error, possesing the last act of mans life, and making the same most tragical. For as it is truly said, *Quod in bello non habet presentem*, A man shall never offend the second time in warre, and why? because by lawe the second error is prevented. So with much more reason, yea with ruth and compassion may it be said of a Christian dying in misbelieve of a matter of such consequence, as concerns his eternall woe or wel-fare, now his peccatur. He cannot twice offend. An error concluded in death is singular, is solitary, and unaccompainged, no reparation by repentence to bee hoped for, the doore of life being also the doore of mercy, which once shut is never more to be opened.

Marrye not (good Reader) that I labour in confronting so horrid a doctrine for if by all my endeavours I draw but one soule by the ears out of this hole and pit of error, it shall well become my profession, & the disciple of him who sought the stray sheepe, and finding it, brought it home into the fold upon his shoulders, - or at least I shall avoyde that censure of S. Bernard, laying, *Canticus 26. si quis invenit quis subire*: *videlicet animam, & suadet suum malum appetere*. The aske falls in eoghe ditch, and there is none ready to pull him out, the soule falls, and there is none to put to his helping hand. *Bernard super Cantica*.

The absurdity then of this doctrine of the habit and singular (besides what hath to hath beeene said) may in this also appear. That whether performe what they promise, and what their revelations doe import. That is certitude and assurance in this life of glory, & salvation in the next, they impasse in efficacy all the Sacraments of the Church, what foever have been ordayned by divine authority, and practised by Christians since the Primitive times, untill the second coming of Christ. For the Sacraments of the New Testament by our Saviours institution, doe onely conferre grace & present iustification, shewing all their vertue, & efficacy from the merit of his passion *ex opere operis*, & *non paucis abitem*, onely as instrumentall cautes conferred on such partakers of them, as thorough

rough their indisposition either of misdeleſe, or displeasure in ſin, doe put no impediment to barre unto their ſpirituall and ſupernaturall operation. They who deſire to ſee the proothes of this doctrine, from Scriptures, from Councells, the Greeke and Latine Fathers, & the Schoolemen, I ſcaine them among many others, unto the ſecond count of *The Waldens*; or *William Lindanus* his *Panoplia*, or *The Scepter of his Doctrinal*, or *Cardinal Bellomini de sacramentis lib. 2. cap. 3. 5.* &c. &c.

Now then (ſay I) alboit this be very much that our Saviour hath done for us in the Inſtitution of the Sacraementes, yet far more hath S. Francis & Simon Stock done for us by the habit & ſcapular, because he who this day is cleaſed from his ſins, & juſtified by the vertue & divine operation of the Sacraementes, may after again fall into the like, or more grievous ſins, & for the ſame be damned. as of the coherary he who at this time abuſeth the Sacraementes by reaſon of the indispoſitions above mentioned, may afterwards be penitent for the ſame, and by the comfort and helpe of them attaine his ſalvation, as may clearly appear by the Apoftles doctrine and admoſition unto the Corinthis, touching the uſe and abuse of the Eucharift, v. Cat. v. Now I ſay that by our Friars doctriue, the habit & the ſcapular are farre more effectuall unto ſalvation, then any one of the 7. Sacraementes, or all of them put together can be. For whether the habit & the ſcapular worke in the naſture of the Sacraementes, by conſeruing the firſt or ſecond grace *ex opere operis*, they dbe over and beſides conſerue the grace of perfeſſion, & the perfeſſion of all grace, which is glory. And this neither the baptiſt, nor the conformed, nor the bauſelled, nor the or-dered, nor the penitent, nor the married, nor the unmarried can pro-‐mife unto themſelves, by which it is maniſt, that in theſe menas doctriues the habit & the ſcapular infinitely excell all the vertues of the Sacraementes, and ſo accordingly to be held & esteemed, as indeed in many mens eyes and opinions at this day they are.

But now happily these patrons of the habit & ſcapular preſſed, or rather opprefſed with the weightie diſtinguished arguments, and being affame to confirme the divine works of the Sacraementes unto shadowes of no greater authority, or antiquity, then the viſions of S. Francis & S. Simon Stock will happily tell us by way of a qualifica-‐tion,

tion, of these their absurd assertions. That the *habit* & the *scapular*, doe indeed resemble the Sacraments. But howe onely so far for: h
as they are signes of future beatitude in the next world, without
having any vertue or efficacy of effecting what they doe signifie.
For whereas the 7. Sacraments of the Catholike Church are in-
deed signes, yet nor bare, & naked, but withall *operantes*, that is as
secondary & instrumentall causes working that grace which they
signifie, and signifying that grace which they worke. The *habit* &
the *scapular* (will these monsay) are signes of another kind onely
foreshewing & signifying beforehad that happiness & glory which
shal befall al such as shalbe foud in the houre of death invested with
them, albeit they no way concorre to the production of the afore-
said glory, either by supernaturall, physicall, or morall influx. And of
this kind of signes, we have examples in the Scriptures not a few.
Such was the Rainbow *Gen. 9.*, placed by Almighty God in
the clouds after the Flood, for a signe unto *Noe* and all mankind,
that he would never more destroy the world by water, albeit the
Rainbow was no cause of any such effect at all.

Such was the Fleete of *Goliath* both wett and dry *Judg. 6.* a signe
unto him from God, that the *Medianites* & *Amalekites* should be
conquered by his hand.

Such was the *Sun* *4. Reg. 20.* going back ten degrees in the diall
of King *Ezechias*, a signe given unto him by the Prophet *Elias*,
that he should recover of his infirmitie. And to omit many other signes like unto these, of which the
Scriptures are plentiful, such was that signe of victory that ap-
peared unto *Constantine* the Great, being to encounter with *Mi-
renius* the tyran, when in the sky hee saw a most bright Crofse
with this circumscription in Terra vixit in this overcomer. *Enthu-
biez de nos Constant.* Albeit not that signe of the Crofse, which
appeared unto *Constantine*, but he in whose hands all victories are,
seconded by humane meane, was the cause of gauing that bat-
tyle.

And so indeed it is said of the divine scapular in this sayned re-
velation of *Simeon Styl.* *Euge signum salutis, salve in pectorum, fidei
paci, & pacis amoris.* Behold the signe of salvation, safety in dan-
ger, a league of peace, and of an everlasting covenant. Say then,

that we admit of this qualification of theirs, and take it for granted, that the *habit & scapular* be but bare signes onely significative & not operative, and onely of the nature of those four signes last mentioned. Yet must we needs confess them to bee signes of farre more excellency, & of a greater importment, in respect of their supernaturall object, which is glory, I meane then either the Rain-bow in the clouds, or *Gideons* Fleece upon the floore, or the retrograde Sun in *Exochias* horologe, or *Constantin* his Crosse with the Emblem thereof, *In hoc vince*, In this overcome. For that these were but signes and pledges of temporall blessings, as security from inundations, victory in warre, bodily health, and the like.

But S. *Francis* legacy bequeathed unto his Friars is, that who-soever dyes in their *habit*, shall not perish of any unhappy death. *Simon Stos* of the *scapular* is, That who-soever dyes therein, *non quam pax est in incendium sempiternum*, He shall never suffer eternall fire.

Dame *Luisa* her Saturday fast is, That who so performes it, shall not end his dayes in mortall sin.

These (I wis) are signes not of any worldly benefits, or temporall blessings, but of that Crowne of immortality which attends all such as have beeene victorious in this our Christian warfare. For if the soule that better part of Man be of a divine being, and immortall as the best Philosophers have taught: and if it be of that precious esteeme with God, as he is said in the Scriptures to bee *amator animarum*, a lover of soules. And our blessed Saviour the Redeemer of soules, could say, *Mar. 8. Quid enim proderit homini?* &c. What shall it boote a man to gaune the whole world, and to loose his owne soule? And if King *Exochias* was so tender of his corporall health, as he desired that the same should be confirmed unto him by a signe from Heaven, which was a pledge farre more liefe and deare unto him then was that plaster of figs applied unto his sore, a secondary cause of his health. No marveile then though a poore sinner should prize a signe from Heaven, an assured pledge of eternal salvation, before all other treasure upon earth, yea before all other helpe and meanes conducing thereunto.

Alas then, if it be true that these men tell us, Why was not S. *Francis*, and *Simon Stos* no sooner with us? Why did poors sinners

missle these so pretious signes and pledges of their salvation for a thousand & two yeares since Christ? Or why since there have beeene habis & scapularis from the dayes of S. Basil, & S. Augustine, & S. Benedict, that none of them had that divine influence, or signification as the gray habit of the *Minores*, & the two square patches ex quolikes pame of the *Carmelites*, the former not five hundred yeares old, and the later not so much. But not to lament the times of greater antiquity. Alas, & well away. Where was this blessed habit & scapular the day wherein S. Bernard dyed, in which it is reported that of 30 thousand persons, who ther departed this life, onely S. Bernard & two moe were saved, for so S. Vincentius the Dominican enformethus in his 6. sermon de Septuag. frō a vision made unto an holy Ermite, sometime Deane of *Langes* in *France*, as also *Marinus Polonus* in his promptuary of examples, cap. 18. Or after that time againe, and within the date of these so mysticall weedes, where were these helpeſ & divine comforts ſo faire tranſcending all sacraments, and sacramentals; when as in the yeere of grace, 1343. a holy Ermite ſaw in a viſion the ſoules of men & women falling as fast into hell as ever ſnow came downe from the clouds, and onely three to mount up to Heaven, namely the ſoule of a Bishop & of a Charter-house Monke, and of a Roman Widow. This ſhall you reade lib. de ora *Carthusiensi* in the time of *Innocentius* the ſixt of that name. Surely it ſeemes that either in thofe dayes there wanted Preachers to publith these miſeraculous graces of the habit and scapular, or people to believe them. Or elſe we muſt ſay, that the ſhops wanted frutes & woollen cloath to make them of. Or Taylors to cut them out, which for my part I will as ſoone believe, as the woods of *Arden* in *Germany* to want theves & Freebooters, or the Gardens of *Egypte* to want Leekes & Onions, which ſome of the *Egyptians* worshiped as their gods, as may appear by that verſe of *Iuvinal*. *S. 1. v. 15.*

Potrum & cepa ne fac violare, ac frangere mortuū:

O ſantissime genitrix, quibus bac uſcultur in horis

Numinis, quandoq[ue] gemitus tuus?

? To chaw an Onion or a Lecke is held a foule offence:

Q. holy people whose gods doe grow, but wot you whence?
Their gardens. And

And I pray God, That many among us, who would bee esteemed very good & perfect Christians, yeld not more honour unto the creatures (albeit they make them not their gods) then they ought, or may stand with the integrity of our holy faith.

But to retorne to our Argument: (For I purpose to leave no reason *pro*, or *contra* indiscussed, which may serve to discover the vanity of this aforesaid Revelations, with which so many soules both have bee, and are at this day abused.) And first for that Legacy of S. Francis grounded upon a vision, or Revelation, That whosoever dyeth in his habit, shall never be prevented with an unhappy death. I perswade my selfe, besides what already hath been said, that it is a mere fiction, & an imposture of his Friars of later times, untruly fathtered upon the Saint, for the mainteinance of their bellyes.

And first it is held as most probable, That S. Francis had no certaine or particular habit at all, either of this or that cloath, or colour; but onely course and of small price, such as might best sort with poverty, & penitance, as may appeare by his rule cap. 2. in these words, *Fratres omnes vestimentis vilibus induantur, & possint eis recipere de sacra & alijs preciis cum benedictione Dei.* Let all the Fryars be clad with course cloathing, & they may patch them with sackcloth, & other patches on God's blessing. And this which our Friars doe hold to be a precept of the rule, or equi-pollent to a precept, may seeme to be confirmed by the practice of the Order, for see wee not the Capuchins to weare a distinct habit from the Cordeliers, agreeing in nothing but onely in colour? The Capuchin having a large frise coat to the foot, with a piece of course canvas squire, one halfe yard upon the back, girded unto him with a rude massie rope, with a great knot before, & unto this coat sowed a steepled hood, or capuch, from whence they have the name of Capuchins, of well-neere two foot long, from the *basis* to the *conus*, & over this coat they have a cloake of the same frise, comming little below the waste.

When as the Cordelier professing the same Order of S. Francis, & the same rule, hath a coat of much better frise, without that square canvas on the back, with a hood or a capuch not steepled at al, bpt round, & fitted unto his head, a girdle of a cord, from whence hee hath

hath his name of *Cordilier*, the same handsomely wrought with many artificiall knots, orderly placed by equal distances, a sleeve, O heavenly wide, which besides the arme will well containe a couple of Cheeses quartered, or a Ganson of bacon a-piece, or as many Puddings as would well neare serve a whole Convent of Friars for their break-fast, & over all this they have a cloak of the same frise descending almost unto the foot. Observe then how different these habits be, & yet those *Franciscans* againe which are of the reformation of S. *Diego*, they have a distinct habit both from the *Capuchin* & *Cordilier*. Sith then each of these deny the other to have the habit of S. *Francis*, I then demand of our Friars, which of these habits? or is it all of them that hath the blessing, that whosoever dyes in them shall never be prevented with an unhappy death? But what was the true habit of S. *Francis*, or whic.. of the reformations have got it, I make account they will agree upon it when my fingers grow all of one length, & then happily my selfe will be as credulous as others to believe them.

Now againe it is to be observed, That this revelation of he habit is not to be found in the life of S. *Francis* at all, notwithstanding his life was written by many & most of them of his own family & order, as first & soone after his death by S. *Bonaventure*, neither is it in the Bull of his canonization of Pope *Heg. 9.* nor yet in the Roman Breviary or any other Legend of later time, either of *Lippold*, or *Lippemannus*, or *Villigem*, or last of all by Friar *Luke Wadding*, a Cordilier, living this day in *Rome*. In all which Legends of the aforesaid authors, matters of farre less consequence (I wis) are not forgotten, & yet no word of this great benefit of the habit to be read in them.

Besides, is it not a thing to be admired & wondered at, that S. *Francis* leaving such a golden legacy unto the world, that whosoever dyed in the habit of his order should be saved, that him selfe was not carefull to dye in the same, as well for example unto posterity, as also to be partaker of that security of salvation with other Christians. For we reade in the first tome of the Chronicle of the Friars Minors, cap. 71. That S. *Francis* when he perceived the houre of his death approaching, stript himselfe all naked, and then cast himselfe upon the ground, making an exhortation to his brethren

brethren to perfite constant in the love of God, & the profession of holy poverty, till such time as she *Guardian* (whom he obeyed) understanding the desire of the holy Father, taking presently an habit with the cord & linnen breeches, brought them unto him, saying: *Father, take this habit which I lend you with the cord and breeches which you may be bared where with to cover your nakednesse.* And it is there said, that S. Francis contentedly took the breeches, but not the habit, for that he desired to conforme himselfe unto our Saviour, who dyed naked upon the Crosie.

Lastly, how can this aforesaid revelation of the habit stand with any truth, or probability, when as dayly experience condemmeth the same of error & falsehood, & therfore more like to be some belly-invention of his disciples, apostating from the rule and discipline of their Founder, then any wise authorizéd by S. Francis, who doubtlesse was a holy man, & who in his life-time did see, & did both condemne & lament with great grieve of mind, the manyfold disorders of his followers, and the prevarication of his rule, as may appeare by sundry passages of the history of the Friar *Minors*, whosoever will take the paines to peruse the same.

I say then, that setting aside all other reasons,esse it selfe & experience doth sufficiently confute & convince of most intollerable falsehood that doctrine of our Friar *Minors*, namely that whosoever dyes vested with their habit, shall never be prevented of an unhappy death. For first if it be understood of temporall disasters, & calamityes in death, these fraile bodyes of ours having so many windowes to admit them, according to that of the Tragedian, *Eripere vitam nemo non homini posset, ut nemo mortem, mille ad hanc adiuvat patens.* Seneca in Hippol. Every one may deprive us of life, but none candebarre us of death, which hath a thousand gates. Among which calamityes attending our ends, if sudden death be reckoned for one, as it seemes by the doctrine of holy Church to be, we being taught to pray: *A subitanea & improvisa morte libera nos domine:* From sudden and unexpected death deliver us good Lord, What shall wee say of that subtile Doctor among the Franciscans, *Iohannes Duns Scotus*, who being a populellus, or subject to the paify, and supposed in one of his fits to be dead, was buryed alive,

alive, as appeared at the returne of his absent companion, who being acquainted with the nature of his disease, caused his body to be taken up, which was found all broken & bruised with striving to recover himselfe from his sepulchre, whose fate is reported by *Pandus* look in these words : *Appletia mortis Scorus panus*
perforatus in a garden ad nimis festinato funere prae mortua eximplarum,
omnes redirentur vixit secundum mortis impunitum uictus disenteret, frustis ad pe-
pendens operis et oralis angustia edixa pulsoque diu sepulchri lapide
eliso tandem caput perterritus. Scorus taken with an Apoplexy, had his
punishment so as buried for dead too hastily, when as nature too
late had digested the force of his disease, and life returning, in
waine desiring helpe yeelding amisseable roaring, & often be-
ating the stone of his grave, it length his head being violently bruised,
he perisched. So Iovius Whose fate wanted not also a Poet to
expresse the same in verie, as followeth :

Quod nulli hominum inquam accidit vires,
Hic Scorus iugis semel sordidus;
Et his mortuis, cunctibus sophistis,
Sigillis magis, argo captivis.

Ianus Vitalis apud Iovium.

What chanc'd before to none,
 I am forced to be morose,
 Othom that passest by,
 Lo Scorus where I lye.
 Who twise though being dead,
 Or greate, or was once but buried,
 Agall'd to Of the tyme (doubt not) say,
 Is he alive, or vndone, I thinke alway.
 To ev'rymone Each Sophist I but went
 Leane by the Ineaptis argument.

This and much more as touching the fate of *Scorus* may you
 read in *Bardon* in his continuation of *Friar Barons* his Annals
 in they care 1494. But not to wade into any further sea of ex-
 amples. *Spaine* will tell you how many Friar *Mines* have been cast
 away by shipwrack in their voyages unto the Indies. My selfe in
 the yearre 1610, in the territorys of *Lerma* in *Castile*, with many o-
 thers (the whole town in a manner going forth to the same) be-
 held

held the murdered body of a Franciscan Friar, a stranger to that place, who was supposed to have had moneyes, & being robbed of them, was also slaine, & his body hid among the standing corn, neare unto the gate of the towne of Lima. But some peradventure will say, that sudden death is not to be numbered among unhappy, or disastrous fates at all. For so much as we read, that *Julius Cesar* disputing of that argument the day before he was slain in the Senat-houle, was of opinion, that an unexpected death was to be preferred before any other. *Suetonius Julius And a Princely writer of these times, in his exposition upon the Lords prayer, seemes not to disallow of that death which yeelds least trouble unto the sense. So as in these mens opinions, not a sudden, but an unprovided death is that which is to be mislike; conformable to that of Sapiens 4. *In his finis pro seque pax et pax suorum, in refrigerio suis.* The just man though he be prevented by death, he shalbe in a refreshing. And by their leaves, I would say, that the death which is unexpected, may well be suspected, & feared to be unprovided. And therefore (for my part) I pray God that death may knock at my doore a long time before he enter, still leaning unto the old lites nyes, & *sabinae & impensis sapientia libera nos Domine;* From a sudden, & an unlooked for death, good Lord deliver us. But to leave this point to those who have more leisure to dispute it: whether a sudden death is to be numbered among miserable deaths or not?*

Let us come unto a second, where I demand, whether a death inflicted by the hand of Justice, may not justly be numbered among unhappy deaths. And I thinke none will deny it, forasmuch as *Pater* hath said, *Nemo autem vestrum patitur a homicida, aut fur, &c.* Let none of you suffer as a murderer or a thief, &c. If then we find Friars of the order of *S. Francis*, who for their crimes, & dammages have been sentenced at the barre of Tribunals, to infamous & dishonorable deaths, How then have their habits priviledged them? Or where is that legacy of *S. Francis*, that who so dyeth in the habit of his Order, shall never be prevented with an unhappy death? If any be socurious as to enforthe himselfe in this affaire, I shall not need to send him either unto the Italian *Guisardus*, or to Spanish & French History, or further then unto the Annals of

Frater Sabyn estate.

England, & for no larger a time then betwixt the Norman Conqueror, & King Henry 2. Where he shall find examples more then a good many of that kind. I say of Friars of the Order of S. Francis, who have bin put to shameful deaths by the hand of Justice. And the same neither for building of Churches, nor maiesting of Sacraments.

But some will say, That still I come short of the marke, & of what was intended, so long as I inflist onely in the temporal calamities that accompany the death of the body, which with how terrible a countenance soever they looke upon their patients, by any misery, or casualty deprived together with their lives, of the benefit of the Sacraments, yet we know not but ev'n in their last agony, or before continued unto their end thorough the abundant mercy of God they mighte found penitent, & truly contrite for their sins; & so as (in that despicable & wretched passage unto the eyes of the world) they might be able to say, *Tanssumus per ignem, & aquam, & eductis nos in refrigerium.* We have passed tho' rough fire & water, & thou hast brought us into a refreshing. So as still to make good that propheticall prediction, gathered upon S. Francis by his Friars such as dye in their habit, whether by death sudden, or deserved, they shal alwayes dye happily. Since no death is to be held absolutely miserable, excepting that one which carrieth within it *perditionem ad mortem.* Of which the Apostle S. John, *Ex peccatum ad mortem, non pro simo dico ut regat quis.* 1. Joh. 5. There is a *solitudo mortis,* I say, that for ieng man as he. Which bin by S. An-
gustine iudgment is finall impenitency. I affirme (I affirme he). That a friar to die has to leave faith working by charity, even till death. *Desordere est gratia, cap. 12.* And the same doctrine he teacheth *De misericordia Domini, 21, cap. 24.* So then the last refuge of our Friars is, that setting apart all other kynnes of death, of which none can be defined to be absolutely miserable, such as dye in their habit shal never dye impenitent, but truly contrite for their sins, by which they shal be se. ure from the second death, & the eternall se-
paration from the blessed vision of God. So S. Francis his suppor-
ted the elevation of the habit, & Simon Star of the scapular, doe con-
curre in this. *In qua quoniam mortis, non patietur invenitum / impletum,*
In which whosoever dyes shall never suffer eternall fire.

As then we have hitherto proved & instanced by many exâples, that notwithstanding the habit of *S. Francis*, there hath not wanted such as have perished both by sudden, & infamous deaths. So now in the last place it remaines (to take away all tergiversation) to manifest unto the world (which some will say is a hard tax) That divers Friars ending their dayes in the habit of *S. Francis*, have bin subiect even unto this last & worst kind of death, joyned with finall impenitency & obduratenesse in sin, & consequently according unto the doctrine of holy Church, can no wayer be held to have dyed happily. And albeit no man in this life may judge another mans servant, for that as the Apostle sayth, *he standeth or falleth unto his owne Lord*, to whom all judgment both of quick & dead is reserved. And that ordinarily none comes back from the next world to tell us, how they fare according to that of *Job. 16. Ecclæsiæm brevis anni transiuntur. Et sensus eius per quam non regat eternitatem.* Lo! our yeares pass swiftly, & I walke the path by which I shal not returne. Notwithstanding in our Writings of the Acts & Monuments of Saints, we find no thing more common, or familiar then visions or apparitions made unto the living, as touching the estate & condition of the defunct: somere revealed to be in glory, so mo in Purgatory, others damned: As whosoever will peruse that large volume of *S. Brigidis* revelations, or *Cælestrinum*, or *Speculum exemplorum*, or *Capgravei*, or the Chronicle of *S. Frusti*, or any of our later legendary collectors, will witnesse with me? But letting all these aside, which for mine own part, as I doe not wholly rejeke, depriving them of all credit & authority. So neither is my faith so strong, as to admit into my Creed very much of what I read of that kind. Considering that if the belly hath in all times bin a great Master of Art, according to that of the Poet, *Venit magister artus, ingenijque largitor.* The belly is a Master of Art, & a suplyer of Invention. So above all other in the schoule of our Monkes & Mendicants hath the same bin not onely a Master of Art, but even Doctor Carchedrations, A Doctor of the Chayre, publishing both by voyce & writing whatsoever might be serviceable unto the *Genius* of the place.

Omitting therall Visions, Revelations, & Apparitions, I heare our Saviour saying, that there is *Spirituall blasphemie*; there is a sin

against the Holy Ghost which shall never be forgiven. I heare the voynce of the same truth saying John 3. Such as believe not, are judged already. I heare the beloved Disciple saying. 1, John 5. Except a man be mortified, there is a sin unto death, for which I say that none doe pray. I heare St. Aug. saying. De Civitate Dei lib. 21. cap. 24. If shes beany that perfitt till death in impensitency of heart, doth the Church now pray for them, that is, for the soules of them that are departed? I heare also Concilium Braccarense primum cap. 34. forbidding to pray for such as dye in desperation, or misbelieve, or kill themselves. Tell me then you who pretend to be observantes, and the most strict imitators of S. Francis, what shall we say of such of your order, as have bin murdered in flagrant delicta? you know my meaning. Of so many as have bin executed for Judaism by sentence of the Inquisition, especially in Spaine & Portugal, of which sort in Lissabon, there was a Friar Minor in the yeare 1610. who was burned in his habit upon a stage, & dying obstinate in his infidelity till the last breath, cryed loude & often in a lamentable, & dying voyce, Deus, Deus meus, ad te de luce vigila. O God, O my God, from the lighte doe I wake unto thee. What say you to others of your Order, who preventing the course of nature have murdered themselves? Have you forgotten? or can you ever forget that wofull spectacle which hapned in the person of † Thomas Barnard a Franciscan Friar, who upon S. Johns day in Christmase, in the year 1630. hanged himself in the Orchard of Temple O'g, scarce two miles distant from the city of Dublin, upon the bough of an apple-tree, not onely in the habit of his order, but usyng for that execable service, the cord of his habit, with which he girt his loynes? What voyce is there then so wicked? or pen so prophane as to publise their men & the like to have dyed happily? No rather may they say, Quid profuit nobis habitus aut scapulare? What hath the habit or the scapular proficed us? or wherein have they helped us? for sive that in our life-time they were beneficial unto our bellyes, the confidence that we had in them after death, hath deprived both our bodyes of Christian buriall, & our soules of the prayers & suffrages of the Church, and of all faithfull people.

Now then to conclude this Chap. with a capitulation of such arguments as have bin alledged in the precedent discourse, against

+ Excuse me that is my art. in Bellis I called him George Barnwell,
a Franciscan Friar, who upon S. Johns day in Christmase, in the year 1630. hanged himself in the Orchard of Temple O'g, scarce two miles distant from the city of Dublin, upon the bough of an apple-tree, not onely in the habit of his order, but usyng for that execable service, the cord of his habit, with which he girt his loynes? What voyce is there then so wicked? or pen so prophane as to publise their men & the like to have dyed happily? No rather may they say, Quid profuit nobis habitus aut scapulare? What hath the habit or the scapular proficed us? or wherein have they helped us? for sive that in our life-time they were beneficial unto our bellyes, the confidence that we had in them after death, hath deprived both our bodyes of Christian buriall, & our soules of the prayers & suffrages of the Church, and of all faithfull people.
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the

the doctrine of certaintie of salvation by *Habits, Scapulare, & the Lassian* false. First then (gentle reader) thou hast seene the same refuted *a priori* from authority of the Church, Scriptures, Coun-cells, & Fathers. Secondly *a posteriori* thou hast beheld the ab-surdity & falsity thereof layd open before thee *ad extreamum*, by very sense & experience in all such kindes, sorts, & varieties of death as by Christians in all times have bin held miserable, unhappy & ignominious: of all which, Friars in their Habits have bin sensible, & sufferers. And therefore that doctrine of theirs must needs remaine voyde of all truth. That who soever dyes in their habit, shall never be prevented with an unhappy death.

And yet these be our Apostles, & Missionaryes sent from *Rome* to convert Nations, and to reduce them to the Catholick faith. Such Apostles & Preachers, as doubtless shall never turne any, un-lesse it be fooles into mad men. Truly Friar Missionaryes, if these be the signes of your Apostoliship, & this the Gospell you preach, Sooner shall you catch a hare with a Tabor, then convert a Protestante into a Roman Catholike. If among the savage *Judyes* you preach these doctrines, I know not what credulitie you may pur-chase; but if in these parts you scke to gaine soules, & so bring such as are strayed into the right way, doubtless it must be by other doctrines, then *Habits and Scapulare*.

Non obusus adeo gestamus corda Britannorum.

We Britans live not in so grosse aways, though much unto the North, but that we can discerne of colour, who prescheth Christ, & who themselves: and if the former had bin till this day, as well applyed as the latter; happily that *lapis scandali*, that rock of of-fence, at which so many have stumbled, had bin before this time removed. You Mendicants enter haere among us, with specious & glorious titles of Legantine, & Missionary power. Yea tell us, you are sent to labour in the Vinyard, & worke in the harvest, but what sayes the Protestant? when he sees all your labour is but to eat the grapes, & to pull out the best sheaves, when they finde all your preaching turned into begging, or at least therunto tending. Mary (say they) These be thole who preach themselves, and not Christ Iesus. And say they not amylly? You tell us you are sent from *Rome*, to assist the Priests and the Pastours in governing and feeding

Stealing of their stocks, but verily in all parts of this Kingdome, it is well understood w^t at flockes you looke after. O how well it becomes the Franciscan & the Dominican, after they haue shamed the poore people on a Sunday morning out of their meanes, the weeke after to gadd thorough the Parishes, & to gather in their meanes, and hearde them together.

Concupiscentia gregis Coridon & Thirfis in unum.
and after to expole them to sale one with another at 12. pence the head, in every Barony of this Kingdome. Gentlemen expecting when the Friars sheep passe by, or where they keepe the market, hoping what they got so easly, they will not rate too highly. And as dextrous as they be in bringing home the strayed sheep, so no telle diligent are they in seeking the lost goat. It is a laudable custome of the Church commanded by expresse Canons, that all Christians shoulde communicate at least once a yeaer, & the same at Easter at the hands of their owne Pastor, & this is called the Paschal Communion, at which time as by the precept of holy Church, all that are come to the yeares of discretion doe participate the blessed body & blood of our Saviour in the holy Eucharist, so commonly doth every one according to their devotion & ability, make their offering: which offering the good people in this Countrey commonly lay downe upon the Altar, & it is indeed the chiefe maintenance that the Pastor hath for all the yeaer after. But thinke you this poore goat can escape the Friars gripe? No, for now the holy weeke approaching, the Friar Limitour bewis himselfe, & the weeke commonly before, & after Easter, hee visits all the Parishes of his limits, & he either addresses himselfe unto the Oratory of the Parish Priest, or else himself makes a *Ran-*
der, in some principall part of the Parish, where he sayes Mass, heares confessions, receives all he can procure to make the Paschal Communion with him, having all the yeaer before prepared and peruwaded the people, that by reason of their Indults & priviledges from Rome, they shall awell satisfie the precept of the Church in communicating with him, as at the hands of the Pastor. Neither dare the Parish Priest contest with him, for the Friar is not unprovided of his friends who will make good all his pretensions, so as if the Priest give but the least opposition, hee shall not only not
prevale,

prevayle, but he shall have the frowne of the best of his Parish happily all the yere after; and thus the great loaf by the Priest is found by the Psalm, & where was it all this while, but uppon the Altar, clost by the Candlestick. This is that good instance, & this the help which the Parish Priest at Easter gets by the Parishers industry, who having found the great, returns home, & these rejoyceth with his fellowes, who in other Parishes have done the like service, putting the surplus of their gettings into the hands of their *syndic* or *Treasurer* (of which every Convent hath one) and I pray God such Treasures be referred for good purposes.

The Author's apology, and a defense of his Writings. *to his bloudy selfe* *and others* *who* *were* *caused* *to* *perish* *in* *the* *fire* *of* *Calais*

BY now I wot well what our Mendicants with all their faction both in private & publick patches will thunder out against me. As it will done for a Catoick man to discover the faults of Church men? A pride of his brethren? Were it not better that these enemies were covered with Confusion in this purple robe, thanne be scandall & a by-word unto somany Abbeys, & mislaidling Sects, yea as these times do yeeld to Discontent the Prophet David when he heard of the overthrow of Saul & Jonathan & their slaughter upon the mountains of Gilboa, and our with great lamentation, *Nolite exultare in Gath, neque quondam in compitis Ascalon,* the *confundantis filii Belus* *sunt exaltati, sed frustari solent.* Onglibilitate not in Gath, nor preache in the streets of Ascalon, yea as this is scandall, Better it is the scandall should arise, then that truth should be forsaken. And if it possible (as I haue written) to recover victory, notwithstanding what colour

colour it is of? Have I done otherwise further to my proceedings, than the Prophets of God, who opposed themselves unto such Prophets, & for a place of baseid would prophesy pleasing things in the ears of the people? Or when the Apostles of our Saviour, who both by word & writing did confound the false Apostles, who entred in among them to corrupt the truth, & to adulterate the Goswell of the Kingdome? And hath not disabéene the pre-Dict of the Pastors of Gods Church in all times? Did not S. Athanasius, S. Hilary, & S. Ambrose most bitterly saye agaynste against the Arian Heretiques? S. Hieronim against Leovianus & Vigilantius? S. Bernard against Abaelardus? Nay, not against false teachers onely, but against vicious, & corrupt liars also, have the aforesaid Fathers lanced out into the depth of most sharp reprehensions, not sparing the vices either of Churches Laymen, or their dayes? And why shold I in a like cause bee fearefull to imitate so great examples? to rebuke such false Prophets as sacrifice not unto the Creator, as his profidencie, but unto their own fishing-nett-lives, & hookes of the folye & inventions of their own braines? To oppole such as call themselves Apostles, & are not, but are founclies? And why shold I more feare the fact, and frownes of a Friar, then S. Anselme of Padua, a principall Preacher among the Friars Minor, & an helpe & counseylor sometimes generall of their order, then S. Frédéric his selfe & successor of the same Order now dyed 35 yeres ago? Of whiche the first with these wordes: *Hoc quoniam scississe, ac alijs, huiusq[ue] greati divisionis, huiusq[ue] schismatis, huiusq[ue] dissensionis abesse in Religionib[us] & deinceps where thes be, there is nothingbut contention in the Chapterhouse, dissolutione in the Quire, dissensio[n] in the Cloyster, & wrake comale in the Dicentiary, & so dixit de Padua in his Sermon upon S. Augustinus Sunday, anno 1300 in folio 213o ait datus ad amboverum S. Bonaventuram. Cum se fundant plures de laicis, monachis in ecclesiis, When its, according to the Fathers. The Monks are enclis to have dwelt in ecclesiis, & poore habitations. What is the auertisement, that you build high stately houses, sumptuous Mansions, you purchase large & spacious Countys. When subiect to the world, you ought to be concurrers of all worldly things,*

things. So S. Bernardus q.5.

S. francis was so faire out of love with his owne Friars, in seeing them in his owne dayes no lesse abouad in wickednes by then in number, he left off to be the generall Mistriss, gave them over (as his words are) to the devills to be their tormentors both in this world, & in the other for the preuication of the rule hee instituted, & the transgression of the vowe of their professionall which & much more to the same purpose shal you read in the 1. forme of the Chronicle of the Prior *Maurus*, the last Chap.

What shall I say of *Iohannes Lanfrancus*, the Corthusian Monk, who in a certain Sermon which he preached unto the Congregation of Faenza relating the misable condicōe of Regulars, he uttered such things as are hardly to be believed thane Catholick man would publish. I will report his words as they lyē, and they be these: *Pervit religio, perit regularis honestas, parvum est honor et pudor natus, ut in nichil non retrosumus inter Christianos*. Religion is perished, Regular honour is perished, & many are not farre from accounting a Monk of scarce among Christians. So *Campagnus*, & not many lynes after: *Non absque genitio loquenda est, etc.* It is not to be spoken without griefe, & with the licence of you & all good men. So great hath been, & is at this day the coldesse of the moste religious Ordens, so great their dissolutenesse, so great their discord, so greyn their factions, & to be shortly such leſſe love, & ſolittle mortification of their wilfull passions, that it hath obscured the very name of all good men; for if you looke into their lives, ſetting aside certain exterior ſignes & badges of religion in their habits, nothing may you find or hear in them, wherein they goe beyond worldlings. What marvaile then is it, if our Lord hath given us up to an hys, to a mock, a wonderment & laughing stock to all Nations? I say what marvaile is it if we be accounted inferior both in name, & estimation to men of the world, since what Monk is there who goes beyond them either in devotion, piety, or moralitie honeſtly. So *Lanfrancus* wylle ſay more to the purpore, in the place above alledged of his booke *De Regulis Inſtitutis Somerlinorum Regulorum*, afterward *Emperioris Romani De Christianis, q. 3. Sicut agit de ordinib[us] priuatis.*

*missam non numeris pars.) quae non sanctorum habitatione, sed inservi
missus. Hoc sunt spes etira, officia de domum, officia virtutum.
There be many Convents, so I wuld to God not the greater part,
that are not to be called the habitation of Saints, but the dens of
theevs, the chant of devils, and the shops of vices.*

S. Brigid (not the Virgin of Ireland, but the widow of Swedland,
*Ab. 4. Revel. cap.) much lamenteth the deformation of Religion in
her time. Nam exstitit isti religiosorum Regularium scimus multas ador-
abiles abusus, et nimis temerarij. Aug. Dominibus vel
Franciscanis ex inspiratione spiritus sancti dictaverunt. It is a heavi-
nesse to behold the rules of religious to be changed into detestable
abusus, & not so to be abhorred as I desire. Dominius undique
habet by the inspiration of the Holy Ghost laid them downe. The same
S. Brigid condemning the avarice of Regulari, bringeth in our Saviour
detesting the same in these words: *Accipiunt dicens maledicere
se am, et compescere in his unum verbum. Quid sit hoc unum ver-
bum? Prodigio manu, et deponit ibi. Two nunc quam fiduciam doqu-
semur. They have received ten commandments from me, & what is that one word?
Forsooth stretch forth thy hand, and give money, yea they are
never satisfied with what they get. So S. Brigid.**

And Thomas Walsingham Monk of S. Bonis order, and of the
Abbey of S. Albans, setting forth the condition of the Friar Mendicants in his time, a most pious, & learned Author, hath these
words: The begging Friars unmindfull of their profession, have
forgot to what end their orders were instituted, because their
Law-givers, & Founders (most holy men,) would therefore have
them poore, & altogether free from the possession of temporall
things, that they might have no impediment to hinder them from
speaking the truth, or anything they might feare to loose for the
same. But now while they envy such as have possessions, appro-
ving the fruits of great riches, usurping the common people in ex-
cess, & envying the life of them which lacke of possessions, who
have renounced possessions, in hoarding up of money, who have
sworne to persevere in poverty, they call good, evill, & evill,
good; seducing Peoples with flattery, the people with lies, and
drawing

drawing both of them with themselves astray; they have in such sort rayned that their profession of truth by their unhappy lives, that in these dayes in every ones mouth it is a good argument, holding as well in forme as matter: This fellow is a Fryar, and therefore a Liar. Even as true as that, This thing is white, and therefore hath a colour. But that we may not be thought to have written these things of malice, see all of us acknowledge our selves to be in fault, & let us among what willingly we have done amiss, & beseech the God of peace and love, most devoutly, that peace & truth may be in our dayes. So that holy Monk Thomas Walþingham in the reigne of Richard 2. fol. 24. hee lived in the dayes of Henry 6. and dyed in the yearre 1440.

Armachamus that glory of the Irish Church both for sanctity & learning, Archibishop of Armagh, & Primate of all Ireland, commonly knowne by the name of S. Richard of Dundalke, speaking of the great disorders of the begging Friars of his time, especially of the Franciscans, hath these words, by which may bee understood how soone & even in those primitive & better times of their obseruance, they defected from the vowed rule of their Founder. When as the rule of S. Francis (sayth Armachamus) commands after this manner, *Principio firmata fratribus universis &c.* I doe firmly command all Priors, that they have not any suspected fellowships, or counsells with women; neither that they once enter into the Monasteries of Nuns, excepting those to whom especiall licence is granted from the See Apostolick, neichet that they be golspis of men, or women, lest by such occasion among the Friars, or of the Friars, scandal may arise. But of the contrary (sayth my Author) The Friars have gotten licence to heare the most secret councells of women, of Ladies, & of others without distincⁱo, yes with their heads very submissively bowed unto the womeⁿs heads, nor following the footsteps of holy Is^a, who sayd, *Papig i adiu eam obit meus coquere in obligio*: I made a covenant with mine eyes that I should not think of a Virgin. So as now-a-dates through such familiarity they can play the Philosophers with most beautifull-Dames in their chambers, by occasion whereof such scandals thorough the world arte risen of the Friars, as I will not declare

declare the same. So *Amenbarus* in his *Defensorium Carthaginum*, about the midle, with much more to the same purpose : he decessed in the Papall Court of *Avignon*, with opinion of great sanctity, in the yeare 1360. *14 Decemb.* But I must not omit what the said Author setteth down in that his Oration which he pronounced before Pope *Innocentius 6.* & his Cardinalls, against the Friars at *Avignon* as couching the abuse of their privileges : making them an instrument of Covetousnesse in these words.

The Parishioer may reasonably judge, that as concerning due & profitable penance to be enjoyed him for his sins, the Pastor or Parish priest is a judge lese to be suspected, & more indifferent then the Friar. For that the penitent cannot suspect, nor harbayn, ground to imagine, that his Pastor by hearing his confession doth expect any temporall luere, or profit unto himself, for so much as all things necessary for his maintenance according to the Law of God, & holy Church, are annexed unto his office. But as for the Friars it is not so, because as in that appellation which they made, against me in *England*, it is contyned according unto their foundation, as they avouch, that notwithstanding they are privileged to hear the confessiōns of all such as will confess unto them, they are bound to most strid poverty, & beggning, whereupon the Parishioer may probably suspect, that verily the hope of gaine, & of the relieving of his poverty, is the cause why the Friar heareth his confession, & thus he may reason with himself in his mind. Wherefore should that boggar that sits there, heare my confession ? & so desirf frach seeking things necessary for his maintenance, yea lesse, he expecteth from me such a supply? And forasmuch as poverty is a motivē to helpe by meanes whereof his want may be supplied, according to that of *Solomon*, *Prov. 30.* Poverty and riches give me none, but only so much as shall be necessary for my maintenance, doth happily being fulld may be desired to long there. & to say, Who is the Lord ? and secondly, poverty shold stede and infirmitate the name of my God. It followeth that for every kind of sin, the Friar will laye upon mealmes-deedes, by which his poverty may be relieved. & so shall, not I be spiritually cured. For our Saviour, when as his Disciples asked him, Why could no we cast him out ? (speaking of the devill)

devill). he answered: *This kind of devill is not alio who sinnes by prayer and fasting.* *Mach. 27.* Whereupon it is inferred, that as to every corporal disease, a particular medicine is to be applyed, which kind of medicine that beggar attending onely his necessities (as I may well think) will never minister unto me. And this reason is thus confirmed. For that it sufficently appeares, that since the Friars have obtained a privilege of hearing confessions, everywhere thorough the world they have builded beautifull Monasteries, and Princeely Pallasces. The cause whereof seemeth to be their grant of hearing Confessions: for that before such power given unto them, they were not able to build such Houses. Again it is never heard, that the Friars either for building of bridges, or repatring of high-wayes, or Parish Churches, doe enjoyne almes upon their penitentes. Neither doe the Friar *Minors* impose almes to be bestowed upon the *Dominicans*, nor the *Dominicans* upon the *Minors*. Every one applying all unto themselves & unto their gyne order. Wherefore it may be probably judged, that private lucre & gaine is the cause why such a begging Friar is so careful to hear the confession of the Layman, that he neglects his time of begging, &c. So *Arscham*.

Cardinal Bellarmine (for learning & piety in this age not inferior to many, & I know not whether to any), lamenting the miserable face of religious orders of those times, in a most devout treatise, which he composed but a little before his death, called *Contra Cimbrianum*, 2. 1657. doth bath these words: *Multiplicari corporantes Regulares sive numerus &c.* Regulars have begun to be multiplied without number, & many of them not called by God unto the estate of perfection, but induc'd by other motives, have replenished Monasteries, & that of *Egypt* is fulfilled: *Tunc huius multiplicatus Regnum, haec non increased their joy.* Hence so many, so grievous scandalls knowne unto all, which yeeld plentifull matter unto the Daws of bewyling the losyness, I will not say the corruption of religious Orders themselves, as they bee at this day. So the Cardinal.

Iniquus Petrus Camus Bishop of Baye, that great ornament of the French Church, both for piety & learning, in his booke called

The

The *principal Distiller*, p. 430. &c. in shewing the difference twixt Pastors & Mercenaryes plainly demonstrates out of the words of our Saviour: That the Regulars who in these times would be esteemed the *only Masters* in *Israel*, advancing themselves above the ordinary Pastors of Gods Church, assuming unto themselves the first parts, as in perfection of life, so in ruling & feeding that flock which our Saviour hath purchased with his own blood, are in truth no Pastors at all, but *playne Mercenaryes*, & *hiringles*, & for such only to be held & reputed: his words are those, which proceeding from *so* grave an Author, are worthy both to be read and pondered.

Pastors as well Bishops as Clerks, are by state obliged to expose their lives for the sheep committed unto their charge. Let us concerning this point give ear unto the divine sentence, which cannot be denied without impiety, nor contradicted without blasphemy. *There is no greater charity than to give his life for his friends*. Let us now addde hereunto the description of the true & good Pastor delivered unto us in the 101. Chap. of the Gospell of S. John, from the lips of our Saviour himselfe: *Bonum pastor minister suum* *de pro omnibus suis*: The good Pastor or shepheard giveth his life for his sheepe, which is as much as to say, is obliged to give it. *Alienorum animam, & quoniam est pastor*: But the hireling, & he that is not the shepheard. Behold how our Saviour distinguisheth the Mercenary or hireling from the Pastor, & how he maketh it apparent that the Mercenary is not the Pastor, & that he who is Pastor is not Mercenary: He addeth, *Mercenary animam, & qui non est Pastor, cuius non sunt oves proprias*: The hireling, & who is not the shepheard, & the owner of the sheep. In which words the Mercenary or hireling is plainly described to bee the party to whom the sheep appertaine not. So as he who hath no sheep of his owne, & serveth notwithstanding the sheep, is no Pastor at all, but *only a servant*, a *mercenary fellow*, & a *meere hireling*, without any flock of his owne. Let us follow the Text, *Mercenary videt in suam venientem, &c.* He that is the Mercenary leeth the Wolfe comming, & flyeth, & the Wolfe devoureth & disperseth the sheep. Now I would faine know who is he that flyeth? Whether

ther the *Pastor* & he that hath *curam animarum*, the care of soules, or the *Friar* who hath no charge. He who is obliged by state & condition, & by divine law to an actual residence. What storme soever happens, be it of plague, of warre, of famine, of persecution, of hereticie, or any such like? Or he that is not tyed to any cure, or charge, & not having any obligation, may retire himselfe from those afflicted places, may forsake his countrey, the place of his abode, & live where he likes best, yea & who adventuro may think with himselfe, that it is but to tempt God, to expose himselfe rashly to the hazard of his life without any necessary obligation, according as it is written, *Quis amas periculum, peribit in illo.* He who loveth danger, shall perish therein. Let us now put the last finge to this Evangelicall description of a Shepheard, and of an hireling. The mercenary or hireling (sayth S. John) flyes, & he giveth a reason of his flight, *Quia mercenarius est*, because he is an hireling, and that the safety of the sheepe concernes him not, because he is not charged with them. But the true Pastor who understandes that the blood of his sheep must be required at his hands, and that their salvation becomes a part of his owne, amazed with so many threats uttered by the Prophets against the bad Pastors, who abandon their flockes in time of necessity, he awakes his sollicitude, he revives his courage, he exposeth himselfe to labour, and danger, inclining his heart to all the justifications of our Lord, for the retribution which he expects from him alone. Let us now observe how our Regulars behave themselves, who are sent unto this worke onely by delegation, by mission, of assistance by extraordinary commission, & troopes of felice, and voluntary labouretters. This last suffisiently declares, *Mercenarius autem fugit &c.* The hireling flyes, because he is a hireling, & hath no care of the sheep. So as if he do labor in feeding of them, his labour is but voluntary, & mercenary, & accordingly (as it often happens) most pitifullly performed. For as the Regulars onely governe such soules as of their owne election, without any obligation commit themselves unto their conduct, so on their part have they the choyce in this great harvest, of what ears of corne they please, in this great draught of fishes, which they like best, casting the rest

into the water to send them back unto their proper Pastors. In so much as the people doe make use of them so long as they please, so doe not they leave the persons of the world, but so long, & in such sort as they think best, the place of their residence being that which is conformatable unto their liking, like unto wandering stars, (to use the phrase of the Apostle) whose influences worke not so strong impressions, forasmuch as they cast not their beams, but by way of passage, whereas the fixed stars are the ay me whereby all Mariners direct their Navigations. So this most learned & holy Bishop.

Well thene understanding reader (*Ode enim prophananum unigus &c.*) Thou seest what authors, how many, and of what quality, who all flourished since the commynge in of the Mendicants, have sharpened both their tonges & pens, against their disordered and wicked lives. Whereat then some (& those not of vulgar apprehensions) have taxed me of indiscretion for inveighing in my bookest against the faults of Ecclesiastical persons, my selfe being of the same rank & profession. For my part I understand not their language. For I have alwayes heard that the maintaining of publicke errors in doctrine, & not the refuting of them, the committing of manifest impieties, and not the reproofing of them, to be scandalous. And the Apostle gave this charge unto *Timothy*: *Precor et coram omnibus argue, ut et ceteri timorim habeant*, 1. *Timothy*. 3. Such as sin publicly reprove, that others may feare. These men (I see) doe wish me much good, for they would have me more wise, more learned, & more vertuous then I. *Benedict*, then *S. Vincent*, then *S. Anthony of Padua*, then *S. Richard of Dunstable*, then *Thomas Walsingham*, then *Lansfranc*, then *Laurentius Justinianus*, then Cardinal *Bellarius*, then *Petrus Canisius*, Bishop of *Bellay*, then many others, who have laboured in his kind, and whom for brevityes sake I am forced to omit. Might hef these shake to the life pictures of our deformed Regulars, with their black pencils of a deep reprobation, & shall not I be permitted to draw one small line in their tables? Shall these to the face of the world, & in the eyes of this sun, strip & whip the Friar at their pleasure, or shall not I be licensed to lay on one single lash? Or is it that

that they have received already their 40 stripes saue one? Might these spirituall Physicians make deep incisions, & lince them with words more piercing then any two-edged sword, & may not I be allowed to rub their galled backs with one dramme of vinegar? Might these Prelats & Priests thunder in every pulpit against their errors, & abuses, & not so contented, leave their invectivea in their workes & monumetns to be read of posterity? *Mere ministris infidae?* And may not I utter one little word, but presently I shall be served with a citation from the spirituall Court, the Court of conscience? *Nolite annunciar in Gesh, neque annunciatio in compitis Acaloni, &c.* O publish it not in *Gesh*, nor preaching in the streets of *Acalon*, lest peradventure the daughters of the *Philistines* do rejoyce, & the daughters of the uncircumcised triumph. For Lord, who sees not how mistaken, & misapplyed that text is to the purpose that these men would draw it. *Wist not David that the death of Saul & Is-nathas, & that victory in which the *Philistines* prevailed against the house of *Israel*, could not be concealed from *Geth*, none A-sca-cha, or any other City, or habitation of the Churches enemys? But David the more emphatically to expresse his griefe in that desolation & heaviness of the synagogue, in the slaughter of her Princes & people, useth that manner of threne or lamentation, aggravating that dayes calamity in consideration of the great content, joy, & triumph that it would minister unto the *Philistines* their victorious enemyes.*

So let us never perswade our selves, that our publique errors either in doctrine, or manners can be concealed from those who are of a diverse belief from us, neither theirs from our knowledge, so long as we live together in the same common wealth, or border one upon another. I speak of publick & notorious excesses, for I never was of opinion that any personall or privat delit, the concealment whereof is neither prejudicall unto the Church, Common-wealth, or a third person may be manifested or disclosed, to which doctrine all divines applaud, grounding the same upon divers texts of holy writ, among which this is one, *Prov. 11. Qui ambulet fraudulentiter, revelat arcana, qui autem fideliter celat amici commissionem.* He who walkes fraudulently, reveales secrets; but he

that is faithfull conceales the faute of his friends. And in the Gospel, Mat. 18. Si pessauerit in te frater &c. If thy brother shall offend thee, goe & rebuke him between thee & him alone &c. See for this S. Thomas 2^o 22. q. 68, 1. 3. & q. 70, 1. 2. And in this sence no doubt it was that *Constans* the Great, that first Christian Emperor, most Christianly laid: That if he saw an Ecclesiastical man to doe what was indecent, or amisse, he would cover him with his purple robe, meaning he wold so conceale his faults, as neither the delinquent should receive dishonour, nor the Church scandal thereby. As for manifest & knowne offences, we heare what almighty God hath said by his Prophet *Esay* 58: Clama, ne cesses, quia sub exalta vocem tuam &c. Cry out & cease not, advance thy voyce like a Trumpet, declare unto my people their wickednesse, and unto the house of *Jacob* their offences: still by his Prophets complaining of such Pastors, who like unto dumbe dogges either could not, or would not open against the manifest vices & corruptions of those to whom they were sent. And the Apostle exhorteth his scholler *Timothy* as to exhort, intreat, and beseech, so to blame, reprove, & correct, & that by his owne example, who so little feared the face of man, as to comply with his Apostleship, he would freely & publickly reprehend such as were manifest sinners, & especially false teachers he would rouse out of their dens, & place them in the sight of the sun. So 2. *Tim.* 3. having made a long Catalogue of publique offences & offenders, which then infested the Church, he concludes, Et has devita ex his enim sunt &c. And these avoyd. For of these there be who rush into mens houes, & lead away silly woemen into thralldome, loaden with sins, & drawne away with many desires, alwayes learning, & never attayning the knowledge of the truth &c. And this not onely, or alwayes in generall, but sometimes he would descend unto particulars, not sparing to rebuke notorious sinners by name. For example in the Chap. following. Demas hath forsaken me, and is gone into Macedonia. Alexander the Copper-smyth hath shewed me much evill, our Lord will reward him according unto his Works.

And this I thought fit by way of an Apology to alledge in my defence, as well for this present Treatise now penned, as also for such

such other bookeſ, as I haue heretofore written against the moſt knowne, & notorious errores, & abuſes of the Mendicants, eſpecially of this Country, and Kingdome; with which I will conclude this Chapter.

C A P. III.
*The power of the Scapular and Habit over the
ſoules in Purgatory.*

BLEſſednes be the end & ſumma bonum of the reaſonable creature, conſiſting in the cleare viſion & full fruition of the Creator, as our holy faith teacheth us. Two wayes after this life may a man be deprived of this bleſſed viſion thorough his owne default: Either eternally, which is a full ſeparation of the creature from the bleſſed viſion of God the Creator. Or a ſuſpention for ſome time. The former hath with it an abdication unto eternall punishment. *Discideſt me maledicti in ignem eternum.* Depart from me ye cursed into hell fire. The ſecond hath onely a deputation unto the purging fire. *Sic tuus opus arferit, detrimentum patietur: ipſe enim falens erit, ſistar, men quaſi per ignem.* If any mans worke burne, he ſhall ſuffer detriment, but himſelfe ſhall be ſaved: yet ſo as by fire. Now if the doctrine of our Friars be good divinity, all matters of the ſoule after this life are moſt ſweetly accommodated. First, for hell we have ſeen in the former Chapter, the fire thereof quite extinguiſhed only by dying in the Carmelites Scapular, or the Francifcans Habit, ſo as a ſoule furnished with either of thoſe commodityes, may ſay with the Poet:

Contemptaque jacent, & fine luce faces.

Now in this Chapter it is conſiderable whether they be not as forcible to quench the flames of Purgatory, which if they doe, *Iam labor in fine eſt.* We have no more to do, but like *loviall lads* to paſſe our dayes *Lucanicè* in al pleaſures, & delights, & a ſig for what may betide us after death. The ſecond doctrine then of our Carmelites is, that whοſoever dyes in the Scapular, he is not only freed *ab incendio*

conditam semper eum, from everlasting fire, but also *ab igne Purgatorio,* from the purging fire, at least after his departure within eight dayes after *inclusio eius,* & that is the longest terme. For these be the words of their pretended indulgence (I say pretended) for undoubtedly it was never authorized by the See Apostolick. The words are these, as they lye in that former abridgmett of their priviledges cited in the beginning of this work, and falsly fethered upon *Clement 7.* Pope of that name. *Die quo a seculo hujusmodi purgatorium accesserint ipsa virgo gloria Dei genitrix Maria sabbatho sequenti post illorum confutrum, seu religiosorum ac foyorum obitus visitando, a pauci Purgatori hujusmodi eorum animas liberabit.* By reason of this double *Hujusmodi,* I confess I am not so good a scholler, as to make any sensible construction in English of these words, notwithstanding that I have both learned my Grammar, & have my selfe composed one. But yet we find by their sermons, conferences, bookees, & disputationes, that upon those words the Friar *Carmelites* conclude that by the benefit of the *Scapular*, every soule that is adjudged unto Purgatory, whose body in death was invested therewithall, by the ministery & visitation of the blessed virgin, & under her conduct shalbe delivered thence the next Saturday after their decease, which (as I said before) must needs be at the longest terme within eight dayes after death. Yet sith the paines of Purgatory are so grievous, happy (say I) be they who dye on Friday night, because the day following they shall be delivered thence. Now you must know that none have authority to give you this so holy a Scapular, but such a Priest as is of the Order of the *Carmelites.* They have also in the aforesaid Treatise, another priviledge granted (as they say) by Pope *Nicholas 4.* & Pope *Innocentius 4.* (But it is not to be believed, but rather what *Thomas Walsingham* writ, cited in the former chap. That to be a friar and a layman is all one.) The priviledge is this: That whosoever shall give an almes, or an nights lodging unto a *Carmelite,* shall have a plenary indulgence of all their sins,

Another priviledge they fether upon Pope *Iohannes 6.* & *Nicholas 5.* That whosoever shall call the Friar *Carmelites*, the brethren of the blessed virgin of mount *Carmel,* shall have ten yeares of Indulgence.

dulgence. Here is no ambition to be called the brethren of the blessed Virgin the Mother of God, & Vncles unto our Saviour? To the imitation of which spirituall kinred & alliance, it is very like that our *Ignatian* Friars, or *Jesusites* albeit with more modesty, doe call themselves the fellowes or companions of our Saviour. And of all Friars, I know none of so conspicuous descent, & of so great a blood & houses, as these two, the *Carmelites* to be the brethren of the blessed Virgin. The *Ignatians* to be the companions of *Iesus*. But why not? since our Saviour hath said, *Matt. 12. Whosoever ever shall do the will of my Father that is in Heaven, he is my brother, and sister, and mother.* Since then our Saviour is contented to admit into his kinred such as shal do the will of his Father, without exception of persons of what quality soe ver, from the *Corder* to the *Hysop*, from the *Pope* to the *Sixten*, from the *Princes* to the *Beggar*. To what end are these restrictions? these singulaireties of stiles & titles importing a limitation, or rather a kind of an exclusion of their brethren from such spirituall prerogatives, especially one Saviour having left them to the generall extent of a *Quicunq; fess
erit voluntatem patris mei*? Whosoeuer shall do the will of my Father, he is my brother, sister, & mother. For tell me, why should not a soldier under a stall, or a poore woman selling her bunch of radish about the streetes, who have a care to live in the feare of God, assume these stately & honorable stiles, as well as either *Carmelite* or *Jesusite*? Albeit (I confess) it would nothing become them so to do. Our Saviour bids us, when we have done our best endeavours, say we are improfitable servants. The Pope calls him selfe *servum servorum dei*, the servant of Gods servants. The Publican is commended for not lifting his eyes to Heaven, but knocking his brest, and calling himselfe a sinner. The Prodigall Child held it so much to be called his fathers son. The invited Guest is commanded to take the lowest place at the table. And we know who said to the Apostles, contending which of them should be the greatest. *Quicunq; volenteris inter vos maior sis, sit vester minister, &c. Matt. 23.* He that would be the greatest among you, he shall be your servant. And he that exalteth himselfe shalbe humbled, and he that humbleth himselfe shalbe exalted.

And

And albeit it pleaset our Savionir sometimes to gracie his followers with high stiles, and termes full of love & honour, as he who knoweth the worth and merit of all his servants: as for example, to call them his friends, his brethren, his fellow-heires, his children, his disciples, his servants. Yet it becomes not poore silly & wretched man, who either knowes his own misery in this valley of teares, or is more miserable in being ignorant thereof, to approach nearer unto his Creator, then the Portall of *Pubbis & oitis*. Shall I speake unto my Lord being but dust & ashes? not knowing whether in this life he be worthy of love, or hatred, a vessel of honour or dishonour, but that whatsoever good he hath, is by grace from Heaven, & not of himself.

And so much for the power of the *Carmelite Scapular* in matters of Purgatory. The summe of all whole doctrine in this point ist: That the blessed Virgin the Mother of God, descends from Heaven every Saturday (but whether before noone or after, it is uncertaine) to deliver all such as have dyed in the *Scapular* the week before. The occasion of which supposed priviledge (as far as I can conjecture) was this: The *Carmelite* Friars hearing that the *Franciscans* did preach and publish unto the people, That *S. Francis* every yeare upon his feast day (which falls upon the 4. of Octob.) comes down from Heaven, and descending into Purgatory, carryeth away with him all those who the yeare before dyed in his habit, and desiring by all meanes that their *Scapularis* might not be inferiour, but rather in greater request & estimation then the habit, & thinking a yeare too long a time for poore soules to be tormented in thole flames, they obtained a priviledge (as they tell us, but most falsly) from the See Apostolick, that their scapularists should stay no longer then a week at the most, but every Saturday should be delivered thence. So as I do not a little wonder wherfore the Friars of *S. Francis* Order in *Limerick* of late, shoud with so great chencery, and as it were with a new heat, set on foot that former pretended indult of a yearly manumission upon *S. Francis* day of all such as dyed in their habit before. The particulars of which history, curious Reader, if thou desire to understand, I will not spare to impart unto thee, and that in such manne

as,

as was related unto me by them who were eye, and eare-witnesses of the whole busynesse, with all the circumstances thereunto belonging.

Philip Horow Parish Priest of S. John Baptiste in the Southpart of Limerick, sebnd Vicar generall unto the Bishop of Limericke, whose name is Ri. Arthur, preached upon S. Francis his day, the 4 of October, namely 1633, in the house of the Franciscans, and among many other prayles of S. Francis, said, that the Saint did every S. Francis day descend from heaven to Purgatory, and deliver from thence all the soules of such as have taken S. Francis habit in their life-time. This was contradicted by the Dominicans and the Iesuites of Limericke, & thereupon the Vicar generall Philip Horow was called before the Bishop, & before his adversaryes, & being questioned about that doctrine which he had delivered, He said, for his part he did not firmly believe it, but yet he cited two authors of the Franciscans for it. These were *Onuphrius Maniscal*, & *Bartolomeus Pisanius*; whereupon he and his adversaryes were reconciled, & by the Bishop enjoyned not to speake any more of that opinion. But the Guardian of the Franciscans in Limericke Friar Francis Wolf hearing this, prepared himselfe to preach of that subject on the 29. of December last, which is the Sonday *infratervit Nativitas Domini*, but the Bishop hearing therof (being most vigilant & carefull of the peace & concord of his flock) sent his Arch-deacon Father Jordan Bourk, & Father William Sarregas his Chantor first to intreat the said Guardian, not to speake any word of that controversie, & next to command him not to preach thereof. The which messege they delivered unto the said Guardian upon Saturday night before his Sermon, and he with some coloured speech made them believe he would obey: yet the next morning, he preached the same opinion with great vehemency, & *cum fata mordigante* against the other Regulars. Hooer upon the Bishop called all his Clergy of the City, and the Regulars together, the 15. of Ian. very lateat night, & there the Regulars, especially Friar Terence O Brian, Prior of the Dominicans, in Limerick, and Friar William Crab, Superior of the Iesuites also in Limerick, accused the said Guardian of the Franciscans, as well

for that opinion, as also for his unseemly language against others that gainsayd that doctrine, whereupon the said Guardian, after some frivilous excuses given by him, was commaunded by the Bishop, not to preach any more within his Diocese, without his especiall license. He cited no moe Authors for the same opinion but those which were cited by the Vicar *Philip Harrow*.

And thus have you the true relation of such troubles as hapned among our Church-men of *Limerick*, this last Winter about the priviledges of the *Franciscan* habit, in which as in a map, you first behold the venter & broachers of false doctrines in the person of the Vicar general, & the Guardian of the *Franciscans*. In the second place is presented unto you the office of a good Pastor, & the carefull performance of his duty in the Bish. of the Diocese. Thirdly you are to observe the commendable obedience of the Vicar general unto his Ordinary, being admonished of his fault. Fourthly you may note & detest the intollerable pride & schismatical disobedience of Friar *Francis Wolfe*, Guardian of the *Franciscans*, who being praadmonished by the Diocesan not to preach such doctrins, and counterfayting a faygned obedience, did notwithstanding transgresse his commandement, to the notable scandall of Gods Church, & the ruine of his own conscience. Lastly you may observe some laudable opposition made against error, & false doctrin, by the accusation of the Prior of the *Dominicans*, and the Superior of the *Jesuites*.

Now I would know of our Friars, and especially of Friar *Francis Wolfe* Guardian of the *Franciscans* of *Limericks*, what priviledge or indulxt they have from the Pope to preach such doctrins as are inhibited them by the Bishop in whose Diocese they live, contrary to the decree of the Councell of *Trent*, sess. 5. cap. 2. *Si vero*. And both the rule of S. *Francis* cap. 9. and the aforesaid Councell forbidding them at all to preach *contradicentes Episcopos*, the Bishop not giving way thereto, sess. 24. cap. 4. But experience from time to time hath taught us, that they be too violent and headstrong to be ruled by any Church law. Neither let the Reverend Bishop of *Limerick* be troubled with their disobedience unto him. For the Pope himselfe shall not be able to command them further.

Rome. R. 1720

further then stands with their own good liking. To which purpose, it shall not be from the purpose to set down what that reverend, pious, and learned Bishop of *Bellay* in *France*, *Iohannes Petrus Camus* observed at his being in *Rome* in the late dayes of *Clement 8*. And I will use his own words as they lye in the 34. Cap. of his booke *De operibus Monachorum*.

Being on a time in *Rome* in the dayes of Pope *Clement 8*. whose memory is in benediction; and in a sweet odour of sanctity, for his verity, equity, and manuetude, who being much urged, (not to say importuned) with many questions and disputes touching the Habits and Beards of Cloyster-men, he had a resolution to bring unto the rasor, and unto the hood, all such as call themselves Regulars, and who live in communityes, & observe Monastick vowed. This gave such as *Alarne* to them who had taken the Cap, & the Habit of secular Clergy, the *Jesuites*, and *Theatines*, & an other sort who had made choyce for their character the long Beard, I mean the *Convenants*, *Carthusians*, and *Capuchins*, that it was much to be feared, that the good Pope (whose name is in veneration thoroughall Christianity) had not felt the effect of those mortall Litanies, with which some Monkes doe threaten those who are not favourable unto them.. For sure had he but touched the checkes of the one with the razor, & had thrust the heads of the other into an hood, he had tryed their resignation & obedience to the quick, but to avoyde troubles, & jealousies, the good Pope held it better to let that busynesse sleep, then to tast the humours of his froward & discontented children. So the Bishop.

But of much more terrible consequence was that other case which hapned in the same most blessed Popes dayes, my selfe being then in *Spaine*, in *Sevil* of *Andalusia*, about the yeare 1600, for Pope *Clement 8*. being to determine the Controversy *De Anticlericalitate*, so long debated, and yet depending undecided twixt the *Dominicans* and the *Jesuites*. The *Jesuites* to give a disturbance to that work, & to cast it quite from off the Hingells (lest it should be judged against themselves) cause it to be disputed thorough all their Colledges of *Spaine* & *Portugal*, and that in printed and publick conclusions. *Quod non erat de fide: Quod Clementi Papa est.*

qui erat caput Ecclesie; That it was no point of faith, That Pope Clement 8. was head of the Church. And because the Spaniards in their disputes make use of their owne language, yea much more then of the Latine; and there being many Cavallero's, and men of great fashyon then present, as well as of the vulgar, according to the manner of solemne disputations, there went a tumultuous buzz among the Laity in their meetings and conversations, *Quo Diabolus, El Santo padre non est Cabecera de Iglesia?* What the devil, is not the holy Father the Head of the Church? So as the Inquisition held it necessary under paine of Censures, to inhibit those questions and disputes. And in truth the good old Pope fearing by such disputations, to be disputed out of his chayre, was contented to succeale from any further proesse in that assayre.

C. & P. IV.

That the Regulars of this Kingdome are neither Roman Catholiques, Proestants, nor good Subiects, and therefore neither by the Church nor common Wealth to be permisseed to live among them.

First that the Regulars are no Roman Catholiques, it may appear by what hath already bin disputed in the matter of the *Habits, Scapular, and the Lassian Fast*, ascribing salvation unto them, contrary to the faith of holy Church, besides the maintenance of the Eleven Propositions, of which they have bin both convicted & judged in their booke lately made by *Edmundus Ursulanus*, censured & condemned at *Rome*, contrary to which ensurte the said book is allowed & approved of by all the Friars of this Kingdome. And forsoomuch as the Friars are not conformable on the other side unto the Protestant Religion established in this Kingdome. And I could never iugme that his Majestie was pleased to allow of any third Religion within his Dominions, I say, more then the approbation of the Protestants, and *somes*

Friars be sober.

some gratiouse tolleration of the Catholike, no more then he is pleased to allow of *Arianisme*, *Nestorianisme*, *Pelagianisme*, and the like heresies. In consideracion whereof whensoeuer it may seem good unto the King and the State, what cause can be imagined, why the Friars of this Kingdome may not be prosecuted as most pestilent hereticks and seducers? Neither is there want of preſidents and examples in the Protestant Churches, of ſuch proceedings againſt infamous hereticks. For ſo in *Berne* of *Huetaria* was *Valentinus Grimaldi* an Italian heretick adjudged unto the fire. *Scrutinius Sponeri* in *Genova*. In the dayes of Queen *Elizabeth*, *Hackett* & *Legat* executed in *London* for *Arianisme*; others in *Norwich*, *Perry* hanged at *Therford*, *Greenwood* and *Bore* in *Lisſington*-Inn-fields; all of them for maintayning and publishing of *Brownisme*. But if it bee thought better to thole that ſit at the helme of Government to ſhew more mercy, then may they beſent out into exile after their predeceſſors theſe falle Monkeſ *Probinus*, *Milianus*, *Probonius*, who by *Pelagius* the Pope were banished into remote Iſlands, as we read in *Gratianus decret.* 16. q. 3. *Pri-
binnum*. For one way or other iſ ſcemes neceſſary that the Kingdome ſhould be purged of them, who to enrich themſelves and make up their Monarchy, regard not what flying flyres they make the people to deford from Christianity to Atheisme. And albeit the beginnings have bin marvilloſly negleſted, and neither the workes crushed in the egg, nor the houres in their first hatch, yet better late then never, before they grow to a stronger head, and not ſo easie to be ſuppreſſed. And ſo much trichy for the exorbitant heresies of our Regulars, condeame ned both by the Catholick and Protestant, by which ſeparation from both, they have framed a new no. Chieftaunto themſelves, worthy no where to be admitted.

In the second and last place I am to prove according unto my promise, That the Friars of this Kingdome are no good subjects; & so also in that respect rather deserving punishment, then either favour or protection from the State under which they live. And so I argue. In those better and more religious times of our Ancestors, and when the Catholick faith did most flourish in Great Brit-

time, and the Iles adjacent, *Cum terra erat unius lobij*, when our Kings, Bishops, Nobles, and Commons were all of one heart and lip in the worship and service of God; when the Canons, Lawes, and behests of holy-Church were in most rigorous observance, yet even then and in those dayes, no Archbishop, Bishop, or Prelate took upon him, or might by vertue of any Ecclesiastical calling or dignity, to banish either out of the Land, or any one district Diocesse, or County, any of the Kings subjects of what calling so ever, or for what cause so ever. And albeit Metropolitans, Bishops, Arch-deacons, & other Prelats were of as great power, & as ample jurisdiction in those times, as any of their successors have been since; yet notwithstanding all suites against ecclesiastical persons, of what quality or degree soever, in civill and secular causes, as debts, rents, revewnes, leases, inheritances, and the like, were both commended & determined in the Kings temporall Courts, & not at all in the Bishops Consistories, as appeareth both by the ancient Lawes of these Kingdome, & the consent of the learned professors thereof, who all with one voyce, as well Catholickes as Protestants, doe at this day agree in the premises.

Notwithstanding all this, our new thrally Bishops, especially so many of them as are sent unto us out of the Friaryes beyond-Sea, together with the whole Regularisme of this Kingdome, do stoutly maintaine, both by doctrine & practice the contrary. First, that they have power to banish, if they bee Arch-bishops, out of their Provinces; if Bishops, from out their Dioceses, not only for offences, but even *ad menses, condicione causa*, at their own will and pleasure, without sicker examination or determination of cause, any of the Kings subjects, as well of the temporall, as ecclesiastical estate. Secondly, they teach, & practically maintaine, that whenever the Defendant is a Clergy-man, not only in ecclesiastical causes, but as well in temporall & civil, as debts, mortgages, leases, rents, &c. they are to be impledged before the Bishop of the Diocesse, in which they live, & not in any of the Kings Courts at all. In defence and justification of both which paradoxes, *Tho. Fleming*, titulair Archb. of Dublin, basilly persisting, (for that indeed within the Diocesse of Dublin he had practised both those points) notwithstanding

notwithstanding that his errour was with much mildnes, and learning, both out of the Canon, & Common-Lawes opened unto him by one of his Majesties Privy Councell, yet can he not to this day be reclaymed, but remaines most wilfull & obstinate in his former practised error. His Friars perswading him to offer himselfe a sacrifice in defence thereof, laying an impuritation upon all such as complaine of this his tyranny, that they seek his bloud. Not doubting but one way or other to prevayle in this his usurpation, notwithstanding what opposition soever of the higher powers against him.

And like unto this our *Archbishop Flummery* is another Franciscan, the present Bishop of *Downe*, of the house of *Magnes*, a man in his behaviour more like an Italian *Bancho*, or some debosht Russian, then a sacred Bishop, as may well be seen by his fantastique acoustrements coupled to his Vltiq; manners, having his locks haenging over his rieb face, & down his shoulders, even to the center of his back, strouting himselfe at every third word upon his tip-toes, as if he were angry at his parents for not making him a foot longer. And if any think my pen hath wronged him in this rough draught, let them make a pilgrimage unto him, he lives not above two dayes journey from *Dublin*, & if they find him not as I have presented him, let them come unto me, & tell me of it, & I will congratulat with them his reformation. This *Hugh Magnes* transformed first into a Friar, & after into a Bishop, retaining still the first favour & seasoning of the pot, meeting lately with a Clergy-man of these parts, asked him : Now, what doth *Caddell & Harris*? do they live still in *Dublin*? Yes. Were I their Bishop, *conciuers illustre caput*, (as if every haire of his head was able to transport them beyond the *Aquinotiall*.) I would send them further off. *O ne servi magne sacerdos.* by your favor my Lord, *Caddell & Harris* are civill men, & as they be Catholique Priests, so are they the Kings liege subiects, & may live in *Dublin*, or where else they think good, within his Majesties Dominions, so long as it pleaueth the State to permit them, being far fra yeelding to the new usurped tyranny, which your Friar Bishops have of late brought into this Kingdome, contrary both to the Com-

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mon & Canon Law, as hath bin demonstrated unto them, not only in my late Treatise against *The Flesham* his Excommunication, but since that again most learnedly *viva voce* in the Castle of Dublin, by such as had the examination of the cause. Neither is it to be thought that his Majesty will endare such a diminution of his Honour by any one Friar, or the whole pack of them together. In the mean time God help the poore Priests who live under the Friar-Bishops, to whom if they do not yeeld in these & the like practices, they shall presently heare. *Vixit migratio coloni*: you shall no longer live in my Diocese, which thunder-clap was first heard in Dublin, but afterward roared into other Diocesses, yea such vexation they find (especially Priests of the best parts & deserts) under the Friar-Bishops, as to redeem their vexation, & to purchase their peace, they are contented to forsake their Parishes, & poore entartalments, and to betake themselves unto other Diocesses, where the Clergy-Bishops governe, leaving all to the Friar, who desires to doe all, and have all. And for this cause is it, (together with ambition, and an unbridled lust of domineering) that so many Friars at this day do hunt after Bishopricks, as we are credibly informed both from *Paris* & *Rome*, no fewer then eight of them, to the admiration of strangers, & detestation of all modest men, importuning the Pope to be made titulary Bishops of this Kingdome, there being scarce so many places vacant, which if they do obtaine, the utter ruine of the Clergy in those Diocesses can not be prevented, whom they will not fail to supplant, & to furnish their places with Friars, each one of his own order, as we heare dayly to be practized in the next Diocese of *Kildare*, whose Bishop being a *Dominican* Friar, creates his Friars, Parish Priests, contrary to the Law of holy Church, and continued practice thereof till these times. But set the policy of this tyrant Bishop, or rather *Tyrone's* Bishop of *Kildare*, for at *Tyrone's* intercession was he nominated, (as himselfe cannot deny) having first written unto the Pope as is credibly reported, & believed by us, that no Bish. should be named by this holmfield in this Kingdome, but such as by *Tyrone* from *Flanders* he did be commended unto him. I say, this *Wolf Molyneux*, titulary Bishop of *Kildare*, in excuse of making his

his Friars Pastors, & Parish Priests, contrary unto the Lawes of the Church, tells such as expostulate the matter with him, that of necessity he is enforced so to do, for that out of the body of the Clergy he wants Priests of sufficient for those places. O blessed God ! having first discontented, banished, wrangled, and clamped all Priests of worth out of his Diocese, & having first procured that desolation, makes afterward his own fact an excuse of his own wickednesse. Shall Machiavel ever be dead so long as this Friar is alive ?

To such miserable termes is the Clergy of this country brought, That if the Pope perseveres as he hath begun, to send us either Bishops made of Fryars, or of the Friars creatures, there is an end of the Secular Priesthood, which is of Christs institution, and hath continued in the Church since the Apostles times, till this unhappy tyranny of the Friars hath corrupted both the doctrin and government of the Church, & hath turned all things topsy-turvy among us. If any desire to know the names & number of our present Friar Bishops of this Kingdome, they be as follow: *Thom. Flemming alias Barnell, alias White* Archbishop of *Dublin Franciscan.* *Roberth Igan* Bishop of *Elsin, Franciscan.* *Hugh Magen-*
nes Bishop of *Downe, Franciscan.* *Roff Mageghagan* Bishop of *Kildare, Dominicane.* *Patrick Cumberford* Bishop of *Waterford,*
Angustin. which last is the only indifferent Friar Bishop unto the Clergy, of all that ever yet were sent into this Kingdome. Some others we have, who albeit they were elected out of the body of the Clergy, yet because standing upon their own feet, they were notable to reach the apple of Episcopall promotion, they mounted upon the Friars shoulders, & by their alone meanes have obtained the same, and for that cause are little more loving unto the Clergy, or less he'oved of the Friars then the former, holding it a point of gratitude, & the least knd of renumeracion for so great a benefit, to be at the beck and command of that Friar, whether it be *Wadding* the *Cordelier*, or any other, by whose solicitation they received their nomination unto a Bishoprick, bound ever after to tread in their steps, & to run their courses. But sure for any parson should shink the same Church-pollicy, which is practized

in *Rome*, in debarring Friars these 50. yeares & upward from the Apostolicall Chaire , might bee observed thorough the whole Church, as best beseeing the Ecclesiasticall Hierarchy, & the go- vernment thereof: I mean the Clergy to be governed by the Clergy, the Friars by the Friars, without making such a mixture of go- vernments, as we see at this day: one Diocessie ruled by a Clergy Bishop, another by a Franciscan, the third by a Dominican &c. which is rather to lay a corner-stone of discention, then any foun- dation of unity, to plant a seminary of discord & contention, then a nursery of peace & concord, & the same not only for the present, but even descending unto posterity.

For example in this Diocese of *Dublin* we have for the present *Thomas Fleming* Archbish. a Friar by all meanes supressing and periequuting his poore Clergy, wearring out all the most auncient, & sufficient Priests of his Dioceſſe ; & to the end he might with more facility atchieve his ends, he hath lately procured a *Bull* frō *Rome*, the ground of this *Bull* is, for that all benefices of this King- dom, for want of due collation, are held to be in the lapſe, & de- volved thereby unto the gift of the Pope, by which is conferred unto him the right of patronage & presentation, of all the Benefi- cies, Rectoryes, Vicaryes, Capellania's , yea not them only, but the collation of all Dignityes, places of Channons, Prebends, or what else belongs unto the Cathedrall, or Collegiat Churches, within his Diocese, all at his disposition, will, & command, either to con- ferre, or to be vacant, as he doth the Dignityes of *S. Patrick* and *Trinity* Church, for fear of creating a Chapter, which one time or other might look into his game. Some Parishes he conferres (es- pecially upon his white disciples *in titulum*, others, & the most with amoviblity *ad nutum*, to the end they may be more ser- viceable unto him. All to give a free scope & an uncontrouleable li- cense unto his galloping Friars to command all, among whom there is not a Lay brother, who was but yesterday an horse-boy, but will threaten the gravest Priest of his Diocese with a remove all from his place, if he distast him.

And verily the present government of the Clergy in this, and ~~such~~ Diocesses, as the Friar Bishops do rule, makes me call to mind
that

that tyranny of the *Danes*, as well heete in *Ireland* as in *England*, so whose violence, not only the Republique in generall, but every private family was obnoxious, having their espials and intelligencers in every place & corner of the countrey, in so much as unto the basest groome among them, for feare of his displeasure, the honest subiect was in such thraldome, as he would be glad to give him the best place at his table, & to feed him even *ex adipe frumentis*; with the best morsells he had, & to call him at every word, My Lord *Dane*, whence it comes to passe, that in these dayes, we call by contraction evry idle vagabond, a *Lordan*, borrowed Hay, from that lubber of a *Dane* who was appointed to domineer in every mans house. Yea (if my memory faile me not, which is the first faculty of the mind that decayes in old-age) it is written in some of our Chronicles, that if an *Englishe* man had been upon the midst of a bridge, & had seen a *Dane* make towards the same, though a musket shot before him, the *Saxon* would have returned back again, & have left the bridge unto the *Dane* to have passed over. And even such *Lordanes* for all the world be our *Hys Friars*, helping to devoure the fruits of the earth, for which most of them never swerte in any lawfull vocation, absolutely commanding the whole households in which they live, & all too little to doe them service, respect, & honour. Those that be house-keepers do more feckingly then my selfe understand the discommodities of the fayre and malapert carriage of these sturdy beggars among them.

It was on a time, when a Friar of S. *Frances* Order comming to a Gentle-mans house, seated within the smoak & prospect of *Danbury*, & finding the gate shutt for why? the Goodman of the house with all his family were feso dinner, neither was there written over the gate, *admittit non possunt ad cibas*, and remid this,

Porta patens effo nulli, sibi dederis beneficium.
The Friar seeing himselfe thus prevented, & his stomack perwilling him that he was in exar moine cossing of his dinner, he betook himself unto the hantark of the gate, & so belaboured the broad peale, as I know not whether *Bronie*, the great Smithyman, with his biggest hammer fethered from his right ear, could by weightier stroakes upon his gawill, But so it was, as the Friar found the

proverbe true. *Vnde non habet durus, the belly had no ears;* and
 no admission or answer could he get, notwithstanding that *proper
 ius probatum*, by reason of his importunity he perswaded himself,
 had they bin all in bed, & fast in sleep, they would have risen &
 ministred unto him. And no question but as his hands did labor
 at the hammer, so did many a cogitation hammer in his braines,
 sometimes bewayling the declining of hospitality thorough the
 Kingdome, the hardnessc of rich mens hearts: sometimes again be-
 thinking hym of the vertue of perseveraunce, comforting himself
 with these & the like promises: *Ponit & accipies, pulsas & au-
 perieris uobis: Aske & you shall receive, knock & it shall be ope-
 ned unto you.* But nothing did more trouble the Friars mind,
 then when he fell into consideration of that Legacy of S. Franc^m,
 written under his image commonly at their altars. That in what
 place so ever his Friars should be, they never should want necessa-
 ry food, or rayment, the truth of which Legacy he found his sto-
 mack now to call in question. O how often did he examine the
 gates, whether the weadlier, or wormes, or time more consuming
 then either wormes, or weathen had made any little windowes, by
 which he might espy some blessed body to passe over the bale
 court within, but aliall vaine, for aldone might he have looked
 thorough the ribs of the Trojan horse. What will you have of
 it? *Lata patientia; fusa, strunged patience turns into fury;* the
 Friar gathers up a number of stones, as David did when he
 went to let fly at Goliaw his head, though far bigger, for this Friar
 is alaly bouncing Cordiller. Sonot such a shrimpe as David was,
 that he throweth against the gates of Duncodain with many
 mangonel upon alholis wherkep their gates so close that
 against Friars: but alas, as *Priamus* darts rebounded back when they
 arrived at *Piribus* his armo of proofe, accusing the weak & feeble
 arm of the thrower: So did the stones which Friar John Proffers
 against the aforesaid gate, leaving some few hints of his
 thoughay choller, but nothing whicht might relieve his hunger. Ad
 left the Friar all malcontent, burkles himself unto his palfrey
 and with a froward kind of patience, pursued the rest of his jour-
 ney. But time passing on with swift, though silent pases, not long
 after

after he meetes with old John Barth, (whosoul God pardon,) he relates what a challenge he made him, what documents he gave him, among which I remember, this was one: What wist you, but that the best and dearest friend you have might have bin at your gates at that houre? It is against the lawes of hospitality, & the custome of Ireland to shut their doores at meale time &c. but betwixt us both, he either forgot to tell me, or I to demand, what satisfaction was made for that error. And now I wot well, what the Friar will say, or others for him: Alas Mr. Horris, is this all you have to say against that ancient Guardian, and now a defuncte of his Order. It seemes if you had worse, it should out. O no, I keep the rest for my Booke *De illustribus viris & famosis S. Francisci per Hiberniam*, which I hope ere long shall see the light, if they amend not. And now betaking my selfe unto a more serious discourse, I will conclude this Chapter.

C. A. P. V. In the mean time, I will add nothing to relations already made to you of the late said device of whether it be true *Martyrdom to dygn defences*. And here endeth the first of the two former Tenentes held before in The
reuerend See of Dublin and Proffice by ourne Archbisshop
as Marshall, my Master, Tho. Flemming, and
affromme his behavours to me to this daye, I have no
more to saye. Vnde deth our Archb. Flemming glory, that in and for
the defence of the libertyes of the Church, he is perfe-
ctuated both of the State, & some of his own prefessi-
ons. But for his part, as they seek his bloud, so is he
most ready and willing with S. Thomas of Canterbury, for the in-
munityes & priviledges of the Church, to lay down his life, that so
he may aspire unto the glorious Crown of Martyrdome. And sure
if the Pope & Cardinals in Rome were as forward as he & his Fri-
ars be here, I perswade my selfe he would be canonized before his
death, & so be a second S. Thomas. But then how a Martyr? There
indeed would be the difficultie; And therefore the State may do
well in the meane time to make him a Confessor. That is, to ac-
and

knowledges his fault, & presumption, in violating such laws, as both Church & Common-wealth in all ages from our very cradle of Christianity in these Kingdome have maintained, conformable to the Law of God, & fitnes for government, as I have abundantly declared in my Book against the Archbishop Flemming his Excommunication. And this I speak in excuse of his first error, the more, ther whereof had it bin ignorance, might by an humble submissiō, or bin made pardonable. For indeed Thomas Flemming was taken for his Friary of *Dublin* at the age of 30 years, & so was suddenly aduised into the second Princely of Ireland, humane negotiation of interposed mediators, *Erigenē & feruere pauperem*, us sedat cum principiis, cum principiis populi sui : raysing him from the dung-hill, even to sit with Princes, with the Princes of his people, to whom if he had power which could in a momente elevat & sett him aloft, had also furnished him with parts besetting government, there had bin no cause of complaint. But the man was taken as he was, & in a new mould could not now be cast. A Friar he was, and to have a Friar Archbishop of *Dublin* was the ambition of all the Friars in *Ireland*, whom they presumed, & therein were not deceived, that he would ever shew of the first humour with which he was seasoned. Notwithstanding David taken frome flockes, & from behind the bagged ewes, as himself confesseth, Psal. 77. *Sustulit eum de gregibus*, & *de post favimis assopit eum*: & advanced unto the scepter of *Israel*, did not after look back, either to the Rams, or to the Ewes, or their yong ones, he left behind him, But as *Salomon* sayth of a wife man, he had alwayes his eyes in his head, he looked before him, forgetting what was past, endeavouring to performe with char prefene estate to which he was called. Having (himself) this advantage, ha, he who raysed him, had both the power & will to bellow upon him the spirit of wisdome, and all other gifts & graces necessary for so high a calling. By which we may take knowledge by the way of thare distinction. *Intra voluntatis baptismus & permissionis* handled by the Schoolmen, & in particular by S. Thom. 22. q. 22. art. 2. Now then T. D. Flemming by God's permission raysed unto the second see of *Ireland* at the age of 30. as it was determined by his

his brethren & Camerado's in the Friary of *Louvaine*, to extirpate the Clergy of the Diocese of *Dublin*, & in their place to bring in the Friars, a plot though not very ancient, yet before him invented by an Ulster Friar called *Hugh Cavall*, residing in *Rome*, & designed by this present Pope *Urbanus 8.* about tenne yeares agoe, Archbishop of *Armagh*, & Primate of *Ireland*, & to which purpose the aforesaid *Hugh Cavall* obtayned a Bull by most sinister information, to make his Friars Parish Priests thorough the Diocese of *Armagh*, but being prevented by death before he could pay his way, & bid his friends farewell in *Rome* (albeit not two houres before his death he writ a letter unto the Pope, beseeching him to nominat in his place *Friar Rob. Chamberlaine*, for so they call him, albeit a most *hys & a tyronicall Friar of Louvaine*) a successor was designed in his place, a Priest of the Clergy called *Hugh O Reily* the present Metropolitan of *Armagh*, & Primate of all *Ireland*, who being a man not so wedded to Friary plots against the Clergy (albeit in many respects obnoxious unto them) that policy of making Friars Pastors, either ended in the first *Hugh*, or at least hath taken a time of breathing in the second *Hugh*.

But our young Friar *Flemming* an Archbishop of 30+ yeares, (though now neere 40,) nothing doubted to under-go that burden, which *Milo* himselfe was scarceable to beare, & in a preposterous zeale he would, yea that he would, without either Bull or Breve, banish the Secular Priests out of his Diocese, which to performe, (little seen in the Canons of the Church, & lesse in the common Lawes of *England*) not distinguishing the Keyes from the Sword, nor Regall power, from Episcopall jurisdiction like a *Pro. ssi John King of the Ethiopians*, he presently banishest *3.* Priests, in his opinion the most sufficient of all his Diocese, & these living in *Dublin*, the mother City of all *Ireland*, not doubting but they consent away, all the rest would be glad to kisse his hands, and to depart with his benediction. Vpon such lofty termes stood out Archbishop, leaning his head upon the elbow of his *Regale trahibum*, his Friary arme at Arme, or rather an army always ready & prest to second such attempts, as Episcopall jurisdiction could not support, yea to such an overweening presumption did he and his

Friars

Friars at last arrive, relying upon their own courage & strength, as they doubted not to complaine unto the temporall Magistrate, & bring their matter unto the Castle of Dublin, confident that the State would joyne with them, to the ratification of the banishment of the Priests, for which cause, after that a Lay-man had first broken the yce, & made the way for them, there appeared plaintiffs *William Malone, alias Morgan, alias Browne, Jesuite, John Preston Franciscan, Patrick Branagan, & Edmund Doyle* a payre of Priests adhering unto the Friars faction, all these (I say) presented themselves before a grave Counsellour of State (for as then the Lord Deputy was not arrived) before him they accuse Mr *Douglas Caddell, & my selfe Paul Harris*, (for the third whose name is *Doctor Cobell*, had made his peace before with the Archbishop) they lay to our charge *falsa & infalsa*, but all in the cloudes of generality, as those usually do, who meane to calumniate, & to deceive, alledging that we were disobedient, turbulent, seditious, factious, of unquiet spirits, & enemyes to peace. In conclusion, such as did trouble all Ireland, and therefore not to be tollerated, or longer endured. But it was their chance (good hap for us) to come before such a Judge as held it necessary to keep one eare for the Defendants, & first to heare our answers before he condemned us, having understood that of the Morall Philosopher, elegantly expressed by the Tragedians *Qui statuit aliquid, parvo inaudita absit; equumque fuerit, haud aquins fuit;* who determines any thing, either party unheard, though what he determines be just, yet himselfe is not just. *Senecca in Medea.* Wherefore it pleased that honourable Gentleman, after he had given audience unto our Adversaryes, first to send for me *Paul Harris*, to understand what I could answer in any defence, not having in nine yeares before beeene within the Castle-gates of Dublin, and next after hee sent for *Peter Caddell*, who (as I take it) before that time had never seen the in-side of the Castle, and having heard our Apology, the Bells for the present were stayed, & that great heat of hasty exile began to coole. Soon after this, was the happy arrivall of the present Lord Deputy, before whom (upon petition) both the Archbishop *Flemming*, & we the Priests were commanded to appear, and our grievances

vances propounded, were gravely heard. And for that time dismissed with grave advice, how to frame our obedience unto the Lawes of God & the Kingdome, and th^e Archbis^{hop} Flemming in particular was most seriously required to reforme his errors, but he standing upon his justification, & waiting at that time, (as it seemed unto us) the gift of utterance, & expressiⁿ of himselfe, whether not acquainted with such an audience, or that he was not provided of his Answer, he desired againe to be heard, and soone after by the Lord Deputy his command, we were remitted unto the hearing of the now Lord Bishop of Derry, & Sir George Radcliffe Knight, before whom all our causes were examined at full, according unto the Canons of the Church, and the ancient and im-memorable Lawes of these Kingdomes. And the Archbis^{hop} Flemming convicted, partly by his own confession, & partly by witnesse, that he had offended in these two points.

First in taking upon him to banis^h the Kings subiects by Bis^{hop}al authority out of his Diocese.

*Secondly, in erecting an^e Tribunall, and drawing all causes of Eccl^{esiasticall} men, though merely civill and temporall unto his Con*s*tituency, there only under paine of Excommunication to be heard, and determined.*

Neither can the aforesaid *Thom^{as} Flemming* parallel his cause with *S. Thom^{as} of Canterbury*, I appeale to all such as have written the Legend of his life and death, whether it be *Capprovine*, the *Breviary*, or our English *Chronicles*, neither out of any other History shall our Friars ever be able to prove, that in both, or either of those two points, there was any controversy at all between King *Henry the second*, and *Thomas Becket*. *Thomas Flemming* the Friar, being the first & onely Bishop, since the conversion of these Nations to Christianity, that ever was bold to teach, maintaine, or practise the same, for which cause if he shoulde suffer death (notwithstanding all the rusian-like boasts of him, & his Friars) he shoulde dye a m^{al}efactor, & not a martyr. But the little feare of any such punishment to befall him, causeth him & his Fryars so to triumph over those who to their power have, & alwayes will endeavour to maintaine that harmony & concord, which time out of mind

mind hath beeke twixt the Lawes of the Kingdome, & the Canons of holy Church. And verily our hope is in God, and nexte in those to whose hands the Sword of Justice is committed, that they will no see the Church in her ancient Lawes, the King in his honour, or the subject in his right, any longer prejudised by such our Circumcellions, & wandring lymittours, as are able by their busie insinuations, persuasions, negotiations, if they be no sooner suppressed &c. towards whom to uske lenity would be but cruelty, and the severity of Justice the greatest benefite of Mercy.

C. A. P. V. L.

*An Apology of the Author for the Sharp
neſſe of his ſtyle.*

Some say, there is too much gall in my Jake, especially writing against those that be *deinceſſor fidei*, of the houſe, hold of faith, who albeit they had wronged me, my friends, or the Clergy, yet ought not I to exceed moderation, or rather *paratula*, the moderation of a faultleſſe defence, that is, so defending my ſelue, as not unneceſſarily offending others.

Alas, & will not these men yet understand, that I write not at all against any of the Churcheſ children or family, but only ſuch as ſe-
P. ron invioigheth againſt in his 2. Epift. 2. alluring, unſtable ſoules, having their hearts emmiffed with avencia, the children of maladitio, contening the night may have erred, following the way of Balafon, which leadeth to ruine, &c. Such wandring stars, of which ſ. Iude ſpeaketh, who retaine nothing but their erratically motion, having lost both light, heat, & influence. Such as, ſ. John, in his firſt Epift. chap. 2. diſcoverath, ſaying: *They are not from us, but they are not of us.* Search the Scriptures, and tell me, were not the Prophets of the Old Testament ſharpe, even to ſcoffing and bitter taunting againſt the false Prophets? Did not our bleſſed Sa-
vior in the Goffell, reprobating both the doctrine, & lives of the Scribes and Pharisees eighazimnes in one chapter, cry out: *Kno-*

his Scribes & Pharise hypocrites. Woe be to you, Scribes & Pharisees hypocrites: calling them serpents, and generation of vipers. Read the Epistles of S. Paul & exhort of the Apostles unto the Churches, consider what stile they used, against the enemies of the Faith which they planted, how edgy, how galling, how biting! Come down to the Fathers, peruse S. Aug. against the *Musulmen*, *Celestius* or *Iovinian*, S. Hieron against *Vigilantius*, *Hilarius*, and *Rufinus* & tell me: Whether they bang them not, with a stile more stinging then a whip of Scorpions? Alas gentle reader. What I have brought in this, or any other of my booke, is but ale, and cakes, to what the Fathers, and other champions of the Church, even to these times have written against the enemys of our holy faith.

But some will say, That all the Priors are not such as I have reported them to be, for which cause I ought to have made a distinction twixt the good & bad, the corne, & chaff, the sheep, & wolves &c. And not send them all to the devill together in one bagg, as I have done. For God forbid say these men, (& then they thinke they speak very wisely) but there be some good, holy, & vertuous men among them, both orthodox in beleife, & irreprochable of life. No, by the rood (say I) not one, there is not a right believer among them, & consequently not a good liver: for if vertue and false worship can walk together, then both Turk & Jew may be good & holy. I confess there are indeed a number of smooth fellowes to be found among the Regulars who have nothing but *Angy & Blasphemie* in their mouthes, such as can dexterously act *Quare* the Partits part on every stage, praying what you praye, & thinking what you unlike, who in the pretence, or in the preturung of a benefactor, *si dixerit apud subiectum*. If he, by whom they expect a benefit, shall say, he is very warne, the Prior will frawse by his hood, that for his own part he sweates down-right, knowing that a benefactor is a most delicate piece, & must be tenderly handled: I confess also some of them to be very mortall, & in the outward man nocht to be reproved, and yet being infected with heretie, are furze from true piety. Neither heretin do they goe beyond *Abbasid* & *Abogard* thoughts of his latt. What vice or corruption of mindes can

be layd to the charge of *Novatian*, or his disciples ? *Pelagius*, *Vigilius*, and many moe, whose lives we find little or nothing taxed by such as in their writings haye condemned them, yet were they most vile, & wretched heretiques notwithstanding what morality or seeming holynesse so ever appeared in their outward conversations according to that of S. *Aug.* in *Psal. 4.* *Vbi sana fides non est non potest esse vera justitia:* where there is not a sound faith, there can be no true justice. And it hath bin the custome of heretickes from time to time (observed by the Fathers) vnder the veale of formall sanctity to shadow their wicked doctries. Now our Friars be of two sorts, both naught, and both misbelievers. Either the Inventors and publishers of those damnable doctries above refuted, or such as being their disciples do adhere unto them partakers of the same misbelieve. For if I could find but one Friar among these, that would dislayme those errors, that would either write, or preach, or any way publish in his perambulations, the errors of his fellowes: Oh how I would stroke his head, and embrase him! how I would exempt him from the leaven, & corruption of his fellowes, & would glory in his conversion! But O fearfull is that saying of the Apolite S. *John* in his second Epistole speaking of the doctrine of the Church. *Si quis uenit ad uos, & habeat doctrinam non afferre vobis.* If any man come unto you, & bring not this doctrine, receive him not into thy house, nor say, God save you unto him. For he that sayth unto him, God save you, (Note the consenting unto others in sin.) communicateth with his wicked workes. Now experience teacheth us, that not only the learned Friar, but the unlearned, and the lay-brother: yea the more unlearned, the more zealous, itchy, & busie are they in diuelling among the ignorant people these salvations of habits, & scapulars, hawkes bells, and hobby-horses. How then can the one be more excused then the other? Or why should they not all bee put in one faggot, and sent to the fire together?

So much then for the Friar. But yet my scrapulous reader desires to be further satisfied, and that is in a second point, demanding as thus. How can you *Paul Harris* be excused for being so harsh in your writings, and so disrespectful unto your Ordinary, as

may appeare by sundry passages both of this, and other of your Bookes, especially being a Priest of his Diocese, & living within the compasse of his jurisdiction. Ought not a good Priest with all reverence & respect, both in his words and writings, to shew duty and obedience unto his Bishop? according to that of S. Paul, *Obedite praeceptis vestris: Obey your superiors and such as be set over you.* And S. Hieron ad Neopterium, *Esto subiectum Pontifici tuo, & quasi parentem animas tuas.* Bee obedient unto thy Bishop, and love him as the parent of thy soule.

To which I answer, That indeed such is the priviledge of Bishops by the Lawes of holy Church, that none may either censure them, or publish & declare them to be hereticks (speaking of such declaratio as is inteded by the Canon but only the Pope, neither before such declaration, according to the common opinion doth a Bishop loose his jurisdiction or the power of a Pastor over his flock, or in any of his three Censures, *Excommunication, Suspension, or Interdiction.* Yet notwithstanding all this, if a Bishop should obstinately maintaine, and publish any doctrine condemned by the Church in a Generall Councell, the least Priest in his Diocese might be so bold to call him an heretick, & both preach and write against him, for example of *Arianisme, Donatisme, Pelagianisme, & the like,* & yet remaiue subject to his jurisdiction notwithstanding. For the voyce of the Church, which is the voyce of God, is to be first heard and obeyed, and to be preferred before any other. And it is the rule of S. Aug. Ser. 6. de verbis Domini, *Ubi duo superiores mandant oppositum, inferiori non est obediendum.* Where two superiors, for example, a Generall Councell, and a Bishop, command opposite things, the Inferior is not to be obeyed. And conformable to this, is that conclusion of S. Thom. 2.2. q. 104.5. *Subditus in iis tandemmodo superioribus suis abdere tenetur, in quibus ipsi suis superioribus subiectiuntur, & in quibus ipsi superioribus subiectori sunt statu preceptorum adversariorum.* Inferiors in such things alone, are bound to obey their superiors, in which they are subject unto their superiors, and wherein those their superiors, goe not against the precept & command of a power higher then theirs, So S. Thom. And in the corps of the aforesaid conclusion, he illustrateth the

same doctrine out of the Aug 16 1631 *Actis turbis Domini*, by example of the Captaine, the Proconsall, the Generall, and God. Where neither the Captaine against the command of the Proconsull, nor the Proconsull against the precept of the Generall, nor the Generall against the command of God is to be obeyed by the subject.

But now ex abruptum. What will you say? If Tho. Fleming Archibishop of Dublin did first exempt himselfe from all power & pastorship over his Priest Paul Harris? Is Paul Harris then any longer his subject? Sure by the rule of Relatives: If he be not my Pastor, I am no sheep of his pasture. I have either forgotten my Logieek, Or by the same rule & reason, that he dischargeth himselfe of all care, care and command over me, he exempts me also from all obediance and subjection unto him. Reade then what followeth, witnessed by the firmes, and subscription of these two Reverend and grave Priests, both living at this day within the Diocess of Dublin.

*Woe Whose names are borne under subscribed, do certify! That
Glad as your presence, Tho. Fleming Archibishop of Dublin did re-
maine all correspondency either by word or writing with Paul
Harris Priest, telling suplaintly, that shone for me to never
would receive either tesser or petition from him, or would meddle
in any manner of him, for him, or against him: but wholly disclaim-
ed all jurisdiction and power over him, willing me toifie
my selfe master therof and Paul Harris, which accordingly were
signed and sealed on Day 24, Anne 1631.*

*PETER CADBELL Priest,
and William Smythe Priest
were witness to the same.*

After this againe, two of his Priers having threatened violence
since my person. I sent a petition unto Tho. Fleming Archibishop
by the handes of two worshipfull Aldermen my friends, beseeching
him that he would by his authority, and the Lawes of holy
Church provide for my security. His answer unto their was, That
he would have nothing to do with me in any entie what so ever,
which a Murtherer will not refuse at this day to justify the same.

Lastly,

Lastly, having certaine bookees detained from me by a Parish Priest, & a Friar *Carmelite*, I sent my complaint again unto him, by the hands of a Friar of his owne order, (for unto his own presence he would not admit me) whose name is *John Parry*, but after hee understood that the petition came from me, he neither would read or touch it, but did grow into choller with the friar for presenting it unto him. Behold the equity, chosmildness, the longanimity of a Prior Bishop, his charitable & prudenter government, his care of administering justice unto a Priest of his charge. But I was a stranger, & must be strangely used, & in place of protection made a prey, not onely to the wild beasts of the Forrest, but even unto the petulant and sturdy rams of the flocke; by all which it appears that I may truly say & complaine, as Almighty God did of the Israelites unto *Samuel*, 1. Reg. 8. *Nemus in deserto, sed me.* They have not cast off thee, but me, that I should mortall over them. I have not cast off my Bishop, or withdrawn my obedience from him, but he hath cast off me: of which sort of detraction I perswade my selfe he will not be able to alledge a presidence in the whole Church of God. Well, the Vine being thus forsaken of his stay, the sheep deprived of the care of his shepheard, as if with *Daniel* I had bin throwne into the Lyons den. Lord, whose tonges were not untyed? whose teeth not sharpened against me? *Imo & in me psallebant qui bibebant vinum.* Well, I then found by experiance what fowerly I had heard: That a man may live without father or mother, but not without Justice. So then it hapned. As concerning my bookees unjustly detayned from me, no other remedy appearing, I repayred for justice unto the present Lord Chiefe Iustice of the Kings Bench, to him I addressed my petition. And by meanes of his honourable command, I recovered them out of the hands of the injust detayners. But what followes upon this. Verily as the Poets saigne, that in somme stormes all the windes have blowne at one time, according to that, *Vna Eurusque, Norisq[ue] tempe-uns, &c.* So now all the whole Regularitie of this Kingdome from the fourre corners thereof; *Moneke, Dominican, Franciscan, Augustine, Carmelite, Capucin, le suis*, with all their followers, God knowles what an hideous tempest they rayse against one poore Priest.

Priest, how they rage, how they storme? And now the Friar *Thom. Flemming* who before had disclaymed me for a sheep of his flock, & would intermeddle in no caufe of mine with me, or against me, begins to assume a-fresh his Episcopall jurisdiction over me, and divulgeth me both in publick and private assemblies, to be excommunicate, and why forsooth? for bringing the Priest *Bragg* by a warrant (in the cause of my booke) before a secular Tribunall: Vpon this, no man hence forward must eat or drinke with *Paul Harris*, no man may converse with him, no man must salute him, or bid God save him. For why? *Incidit in canonem*. He is fallen within the penalety of the Canon. Nay rather, *Incidit in latrones*, He fell into the hands of a company of theevs, who wounding him, and leaving him halfe dead, he had utterly perished, had not the good *Samarian* taken compassion of him. Now albeit I have handled this matter in my late answer unto *Thom. Flemming* his Excommunication, yet for that this discourse drawes me to aptly into the same controversie (a point of such debate at this day twixt the Clergy and the Regulars) it shall not be from the purpose to enlarge my selfe with some few additions, to what in my former booke hath beeene delivered upon this Argument, as in the Chap. following,

C A P U L T.

The State of the Question is this: Whether in these
Kingdomes under the government of the King, where no
Bishopricke of Great Brittainy, A man conuenient
and lawfull, an Ecclesiastical person in a cause
merely civil before the tempor
al Magistrate, hath ipso
facto incurred Excommunication
and excommunicatiōn. De iure. Arguementum ad pri
mū



mo de sent excom. t. 5 Index laicus co sic. lib. 6. in ext. Martinus ad reprimendum. 11. q. 1. where it is said that no Clarke may be convened before a secular judge either for cause civil, or criminall. So Concil Chalcedon. can. 9. Agathos canon. 32. Coribag. 3. can. 9. &c. Bulla cene.

For answere herenonto I say that those and diverse other texts out of the Canon may be alledged to that purpose. For I acknowledge (as in my booke unto the Excommunication) that regularly speaking no ecclesiasticall person may be convened, or empledged before a temporall Judge in any cause ecclesiastical, civill, or criminall. Yet since humane lawes are not obligatory till such time as they be received, according to that. *Leges instituuntur cum promulgantur, confirmantur, dann approbantur Distincte in istis 5. prox.* Lawes are then ordayneid when they are published, but confirmed, when they are approved, yea, and being received, and approved, may not only by the Law-makers bee repealed, or by privilege dispensed withall, but also by a contrary custome abrogated; according to that *Dilect. 4. de Arbitrii. cap. 2. Extra. de Consuetudinibus. Locorum consuetudines iurisdictionib[us] sunt iuri scripto derogare possunt.* The customes of places being reasonable may derogate from the law written, and such is the doctrine of S. Aug. in his epistle *ad Casulanum* cited by S. Tho. I. 2. q. 97. art. 3. *Mos populi Dei, & instituta majorum pro lege sunt tenenda, & sicut prevaricatores legum divinarum, ita & contempnentes consuetudinum ecclesiasticarum coercendi sunt.* The custome of Gods people, and the ordinances of our ancestors are to be held for a law, and as the transgressors of divine lawes, so the contemners of ecclesiastical customes are to be punished. They who desire more reason and authority for the confirmation of this point, let them read the Angelicall Doctor, I. 2. q. 97. art. 3. Also 2. 2. q. 79. 2. and q. 100. 2. and it hath the consent of all Divines,

First then since it appeareth by the Registers of spiritual courts, that ecclesiastical persons from time to time have beene convened in cases ecclesiastical before ecclesiastical Judges, as in matter of doctrine, sacraments, benefices, rents, &c.

And secondly since it appeareth by the Registers of the same

courts, to such as will looke into them, that ecclesiastical persons have usually beeene convanted in causes criminal before the said Tribunals, as felonies, rapes, murthers, &c, and either found innocent cleared, or guilty punished, and in crimes capitall degrated, and so delivered unto the secular arme.

And thirdly since it doth not appear by any Register or other testimony to be produced for their thousand yeares and upward, that any civill cause, as matter of lands, inheritances, debts, leases, sales, rents, purchases, &c, have borne fied, or sentenced in any court of Bishops, Archdeacons, or their officiaills, by vertue of any ecclesiasticall power, or jurisdiction whatsoever. But of the contrary is manifest, and will well appeare by the records of the Kings Courts, by booke of the common law, and their reports in every Kings raigne, that in the cases above mentioned, both Bishops, Priests, Abbots, Priors, Superiors of Convents, in behalfe of their subiects, and all sorts of ecclesiasticall persons, both male, and female, have had their trialls in the aforesaid cases before the secular Tribunals. (witness both the Canonist, and the Common Lawyer) Nay, these grounds considered, It is evident to any man of common sense, and understanding, that either that Canon which in these civill actions drawes the plea unto the ecclesiasticall courfe of Bishops, or any other spirituall judges, was either in these kingdoms never received: or if it were at any time in observance, by custome beyond all memory was abrogated. Neither neede wee to marvelle therat, forsoomuch as there wants not examples as well as doctrinnes leading us therunto.

For first, not to speake of the Canons of the late counseil of Trent. We see the Ball of *Pius quintus de Censibus* in few places besides Italy, and Spain, in *vibidi obseruacio*, in due observanee. And why? because it is not received.

What Canon or Law of the Church more generally, then that *dissensio velma diuinis matrimonio*. Difference of religion, that is where one party is a true beleever, the other an Infidell or heretic, dissolveth matrimony. And yet * *Bocardo* the Jesuite tells us, that the Catholickes of Germany marrying with the *Lutherans* incurre no such impediment, neither before nor after matrimony. And why? Because

Because (saith he) that law of the Church was either among them not received, or if so, by contrary custome abolished.

*Agitine Panier with Petrus in c. omisib; An alio Dicere in e. dilatiss num. 3. de Appell. telle us, that such lay men as by command of the Ecclesiastical Judge shall torture those whose persons are privileged from violence by that Canon, &c quia scilicet dominis, &c, or for correction and punishment of their offences, shall beat such Monkes, or Friars with rods, staves, or clubs, as well the ecclesiastical Judge so commanding, as the lay persons executing his sentence, doe both of them incurre the Canon, and are excommunicated ipso facto ab Iure. And yet Gasparius a grave writer, and a monke of S. Benet's order in his decisionibus auxiliis. cap. q. 9, excuseth as well the one, as the other, the Judge as the executioners, by reason of a contrary custome practised in France and now of late brought into Italy, and mainaines this custome contrary to the law, yea to be more reasonable then the law it selfe, namely that men of the laity, rather then of the Clergy, should be used as executioners in the aforesaid cases. Those who desire to see more examples of this nature, let them read *Sotii de Iure & In Iustitia. Secundus, or Lefsius* of the same Argument.*

Now then to come home unto our case in hand, I meane, of civil causes commenced, pleaded, and determined in the Kings Courts, the defendants being as well ecclesiastical, as lay persons in these Kingdomes of Britany. May we not persuade our selves that a custome so universally received, and without interruption continued since the Conversion of the Saxon under Pope Gregory the great, and King Ethelbert of England, for the space of a thousand yeeres and upward, may not take place of the Canon that sayth, Preists in all causes must be presented before ecclesiastical Judges. *Cap. Qualiter de Iudicio*, especially it being no lesse a law, and a Canon of the Church (as hath beene before observed) That the customes of places being reasonable, may derogate from the law written, *Ex. ac confuetudinibus*, declared above by some examples. Now then must I needes bee forced to beleve that all our Kings, Bishops, Nobles, Judges, and Magistrates, by whole authority Ecclesiastical persons were converted in civil causes be-

fore secular Tribunals for a thousand years and upward, did all live and dye excommunicated, thrown out of the Church, as perished members, without hope of salvation; where as among our English Kings themselves, sixe of them were canonized Saints, of which honor no other Kingdome of the earth can glory, namely, King Oswald, Etheldred, Edmund, Richard, Edgar and Edward the Confessor; many Bishps, as S. Augustine, S. Anselme, Dunstan, Thomas, all Archbishops of Canterbury, Richard of Yorke, Cubert of Durfase, Thomas of Hereford, &c. Alas while these, and the rest of our country men were bound in the fetters of Excommunication, where were our gray and blacke Friars? and the other zealous Regulars, whose parts it was at the least after their arrival to have admonished both prince, and people of their errors, to have preached and published booke, condemning that practise, so contrary to the lawes (as these maintaine) of holy Church, was the Pope and Romane court also asleepe, for so many ages? and would not enforne their spirituall children of so great a violation of the Canon had they mislikid thereof? Nay rather is it not the universall consent of all divines, together with the Canon it selfe, That the permission of the Pope in any Church law, seeing the same either from the beginning not to be observed, or by contrary custome antiquated, and notwithstanding is silent, and makes no opposition thereunto excuseth the subject from sin, as presumed to approve and allow of the said practise. See for this g. in cap. in istis 5. leges dist. 4. & in e. de treu. & p. 156, & in cap. cum multi 15. q. ult.

For so much then, as it is certaine, that as well ecclesiastical as secular superiors may oblige their subjects (albeit never so unwilling) to obey their iust lawes, so often then as they see the same lawes not to be observed, and passe it over in silence, they sceme thereby contented therewithall, and such silence, and taciturnity of the Law-giver, may by the subject according to the former rules be expounded a full consent and approbation of his practise. Addes here unto the observation of a late English Franciscan, whose true name I understand is Dampier, and his usurped *Emendatio à sancta Claro*, in his late booke *Domi, Natura, Gratia*, in which as my country man Edmund Bony laboured in his treatise tending

to Pacification, to reconcile the *Roman Catholiques* to the Protestant profession. So this Friar of the contrary, by his glosses and paraphrastical expositiōn, labours to draw the Articles of the english confession, to the Catholike and Roman doctri[n]es. But let the Friar wring, and wrest till he be weary, he shewes himselfe but a time server, a flattgerer, and a mere Alchimist, adulterating both the doctrine of them, and us, and seeking to please both, (a iust reward for such a worke) contenteth neither, of whom it may be said, as of the dead serpent stretched all along upon the grassie, *Imo sic vixisse oportuit*, yea so thou shouldest have lived. The serpent all his life long lives crooked, onely after death is straight, so are many at this day both in their lives and doctri[n]es very crooked, onely death teacheth them how they ought to have lived themselves, and how to have taught others, to the example of the Apostle, 2 Cor. 2, *Non enim sumus sicut plurimi adulterantes verbum Dei, sed ex sinceritate, &c.* For we are not as very many adulterating the word of God, but of sincerity, and as of God, before God in Christ we speake.

Well I must not forget for all my digressiōn wherefore I brought the Friar upon the stage namely for a testimony against his fellow Friars of this kingdome to shew how unlike to untuned Virginalis their wifes doe jangle: these maintaining that civill actions against a Priest must be heard, and determined in the Bishops consistory, the English Friar in the Kings courts, for which he produceth his authors. His words are as follow in his paraphrase upon the 27. article, *Confess. Anglicana.* *Regibus autem nostris fuisse sic concessum ius nominandi, & providendi, de beneficijs testatur post alias Harpfeldius seculo 14 fuisse etiam aliam consuetudinem ex privilegio ictam immemoralem causas Clericorum cognoscendi, patet ex decisione Rota, 804. ut communiter citatur.* To our Kings was granted the right of nomination, and provision of benefices, as after others witnesseth *Harpfeldi* in the 14. age. As also another custome time out of minde sprung from a privilege of taking knowledge of the causes of Clergy men, as appeareth by the decision of the *Rota*, as it is commonly cited. So the English Friar, This *Do. Harpfeld*, as I take it, was Archdeacon of Canterbury in Queene Mary

her dayes, and continued the ecclesiasticall history of England fro
Venerable Bede his time to his owne. *Droſſons Rota* are the ve-
ry life, and quintessence of the Canon law, so called from a known
office in Rome called the *Rota*. But neither of these bookeſ are
with me, for which I ſue the Friar's quotation.

And now the infirmitie of my body not permitting me to pro-
cede further, which for the ſpace of theſe a. moneths hath much
afflicted me, and dayly encreaſing upon me, I am forced thus ab-
ruptly to breake off rather then to make an end. Beſeeching al-
mighty God of his infinite mercy to grant me, and all my Adver-
ſaryes, and all thofe who professe the name of Iefus Christ to live
and dye in true faith, hope, and charity. And ſo hoping to ſee the
good things of our Lord in the land of the living, I take my leave
of the world.

Mundus non mandat, ſed mundus polluit. Ergo
Qui manet in mundo, Qnomodo mundus erit?

But how truly may I ſay with old *Tobias*, *Great art thou, O*
Lord, who doſt wound and heale, who brings unto the gates of death, and
barkes againe, *Tob. 13.* And ſo while yet we have time, *spemunt bonum ad omnes*, let us do good to all, especially to the domestiques
of faith, as the Apostle adviceth us. To being the office of a good
paſtor, as well to ſroke the stray ſheepe, as to feede the ninety and
nine.

C A P. VIII,

An Objection anſwered.

Here remaines then a diſſiculty to bee removed, for ſome will well allow of my precedent di-
ſcourſe, were it not for one blocke which lyeth in
their way, confeſſing inducde, that in all causes
merely civill Clarkes were anciently emple-
ded in the Kings temporall cauſes. Neither (ſay
they)

they) was it to be disliked, so long as these kingdome did stand oon hand in the profession of the Catholique and Roman religion, but since they have declin'd therfrom; and that the Magistrates are now of an other opinion, and profession in the service of God; then in those times they were. That of the Apostle seemes to take place writing to the *Corinthians* who having received the law of our Saviour, did notwithstanding in their wordly controversies draw one another unto the heathen tribunals, *Sicut uel inter nos sapientis quisquam? &c.* So is there not among you any wise man that can judge betweene his brother? but brother with brother contendeth in judgement, and that before unbelievers. I Cor. 7. Now therefore (say these men.) It is not lawfull in these countreys (*robustis & fonsibus*) to draw clergy men to the secular tribunals of Protestant judges.

To which I answer. That the Argument which concludes more then it ought, is alwayes vicious, and that reason which may bee retorted upon the arguer, is ever inconsidately propounded. For if that passage of the Apostle were a precept, and so binding under fines to obedience, then not only the Ecclesiastiq; but the lay Catholike might not bee compelled to answer before such Magistrates, forsoomuch as S. Paul speakes generally of all the fauill without any distinction. And therefore our *Rewmifts* according to the uniuersall consent of the fathers doe understand the words of the Apostle in the nature of a Councell, and not of a command. And happy (I confess) it were, if that Apostolicall councell and advice were followed, namely that controversies and suits 'twixt parties, which are many times commenced for light causes, and more out of stomacke, malice, and revenge, then of good conscience, might be composed at home by friends, and neighbours, *sine stipulis forensi*, without this lawyerly pleading at the Barre, the benefit whereof is commonly small and uncertaine, but the discomodities both great, and apparent, as losse of time, expence of money, with much disquietnesse and vexation of minde. But this is a happiness rather to be wished, then ever to be expected among such variety of wills, humours, and dispositions, as the world more then ever abounds wthall. But to hold it absolutely unlawfull for

Chri-

Christians to wage law before publicke tribunalls as it is at this day the heresie of the *Anabaptists*. So to deny that the *Roman Catholickes* may convernt or bee convernted in the courts of such magistrates under whom they live, notwithstanding what difference soever in matter of religion, smells very strong of the heresie of *Wycliffe* condemned in the Councell of *Constance*. Forso much as it is the consent of all divines, that no variety of opinion, no error in faith, no infidelity destroyes or takes away the power of the civill magistrate, either supreame, or subordinate. Such obedience then as heretofore was due unto Catholike princes by their subjects, the same is no lesse due unto their successors of what opinion in matters of faith, soever they be. Religion being but accidentall and not at all essentiall unto civill principality ordained by God for the politike and peaceable government of mankind, according to that: *Per me Reges regnant, & legum conditores iustitiae geruntur. Prov. 8.* By me Kings raigne, and those who make lawes determine just things. If then clergy men were lawfully convened in civill actions before Catholike princes, and Magistrates, in times past (as hath beene proved) so no lesse also may they bee before Protestants at this day, and the contrary doctrine of our Friars and their followers, is but a corner doctrine, and of no good subjects. And if not of their owne choise and free election, it were both good for the Church and common wealth and also for themselves, that they might be forced both to live and teach conformatable to their holy institutes, and so happily there would bee an end of all Controversies twixt the Clergy and them.

*An Epistle of the Author unto Thomas Flemming
alias Barnwell Archbishop of Dublin.*

AS I began with an Epistle unto Pope *Urbanus 8.* now sitting at the helme of S. Peters Barq; So it will not be impertinent by reason of some late occurrents to conclude with an Epistle unto *Tho. Flemming* Archbishop of *Dublin* in the behalfe of the poore distressed Clergy of his Diocese. If any marvaile wherefore I doe address my letters unto him rather in print, then in private, the cause

cause is, (as I have declared in the 6. chap.) That upon what humour, or by whose perswasion I know not, he refuseth to receive any letter from me, sent unto him by any private messenger. Yet what I publish in print, I finde that he most diligently peruseith. Now for that my desire is, he should read what I write, whether I be his friend, (as I perswade my selfe I am,) Or his Adversary (as he supposeth,) yet even from an Adversary some benefit may bee reaped. Else had Plutarch never writ his booke, *Dentitiae ab inimico capienda*. Of the commodity to be made of an enemy. Nor ever had S. Monica the mother of that great S. Aug. beeene taught to drinke water, had not her shewd mayde in her anger called her a wine bibber, as S. Aug. himselfe tells us in the 9. booke of his *Confess.* chap. 8. You see then how I endeavour to comply with the Archbishops humour, and that to the example of diverse holy, and learned men, who have divulged unto the world those very same Epistles which they have directed unto particular persons without any private emision, or signature sometimes commending their good actions, sometimes reproving their bad. So S. Hierom, so S. Bernard admonishing not onely Bishops, and Abbates, but even Popes, and princes of their excesses. But it will bee said that they were Saints, and I a poore sinner: yet (say I) they were not knowne by that title, when they wrote those Epistles, but with much more humility then doubtlesse is in me, they confessed themselves to be sinners, and so of sinners became Saints. But to our purpose.

S. Paul writing unto Titus whom hee had made Bishop tells him, that therefore he left him in Crese to place Preists by cittyes as he appointed him, Tit. 1. 5. and in the same chap. he sheweth of what quality and condition those Priests should be. Me thinks in S. Paul I heare the Apostolicall father Pope Urbanus 8. commanding Tho. Fleming whom hee made Archbishop, and sent into Ireland, that he should make and constitute priests in his diocese. And so indeede, it cannot be denied but he hath done, for besides what hath passed in the country, we obserue that in this city of Dublin in place of F. Tho. Coyle Pastor of S. Michaelis, and in place of F. Luke Rochfort, sometimes pastor of S. Endevons he hath con-

stituted F. *Patricks Brangan* and F. *Edmund Doyle* (I say) upon the decease of the 2. former, who in their life time conversed with such commendations in the house of God, which is his Church, as they have left behinde them a sweete odour, as well of their pasto-
rall, as personall vertues among us, insomuch as their names and
memoryes remaine gratefull to posterity. Now if those their suc-
cessors before mentioned doe in all vigilancy, charity, chalitry, so-
briety, and longanimitie, emuluate their predecessors, then neither
will the Archbishop I know, who designed them unto those emi-
nent places the 2. eyes of his episcopall See, nor the present Incum-
bents themselves be offended with me, for inserting their names
into this my Epistle, neither neede they to blush, or bee ashamed
thereof, for so much as the Apostle sayth that such Priests as go-
verne well their flockes are worthy of double honour especially
they whi labour in the word and doctrine, and to whom, no doubt
it shall be said in that day, *Euge serve bone & fidelis quia in paucis
fuisisti fideliis, &c.* Well done good and faithfull servant, for that thou
hast beene faithfull in small matters, I will set thee over great, en-
ter into the joyes of thy Master. And so much for those 2. Recto-
ries or pastorships, conferred as wee have scene by the Ordinary,
and upon what persons.

Now so it hapned againe as within these few weekes a third
parish also became vacant by the decease of the late Incumbent Fa.
William Donagh in S. *Thomas Streete* the suburbs of *Dublin*. And it
is worthy our consideration to obserue how our Archbishop ever
like himselfe proceeded in the collation thereof. Wee finde that
Popes sometimes by way of provision, as the Canonists tearme it,
to places of great dignities, as Archbischopricks, and the like have
in the life time of the Incumbents nominated their successors,
who upon the vacansie, were to take possession of them. So (I take
it) that *Auselma*, and after him *Lanfrancus* was preferred to the
See of *Canterbury*. To which imitation happily
Diocesan of *Dublin* (either to shew the superabundance of his
pastorall care, or else to let the world understand how little he re-
gards what opinion his clergy conceives of him) made a designation
of 4, severall Priests to that one Pastorship, the profit whereof
will

will hardly pay for a mans chamber, and diet by the yeare, and this he did during the life of the Incumbent, who deceasung, one of the 4, enjoyes it, the other 3, are frustrated, and what conceive they of this their Archbishops dealing, but that they were meereley deluded, and gulled by him, pretending great care of their preferment, and minding no thing lesse. Sure if a farmer of Fingall shall passe his promise in any matter of moment unto 4, of his neighbours, which can be made good but unto one, I wot well he shall be calld but a couzening churle. If a Gentleman or a noble man shall do the like, mens censures happily may be more civill in tearmes, but their opinions not a whit the better. For as their equals will dis-respect them, so their inferiours will bee sura to set their blacke markes upon them. But for a man not only of a noble family, but a Priest, and an Archbishop whose persons are held sacred, to bee found either with guile in their lips, or gifts in their hands, What can we say? but lifting up our voyce with our Saviour in admiration. *Filius hominis veniens putas invenerit fidem in terra?* Luke 18:3 The Son of man comming doe you thinke he will finde Faith upon eark.

It is not I. It is not I. who reveiles *pudenda mei patrio*. No, no I would be sorry so to doe, but even *Sem* and *Iaphet*, no lesse than *Cham* have done it. *Decantant per urbem in trunys & compitis*, in all conversations, his letters, his firmes, his seales, his subscriptions are read, are perused, are seene, are censured. Forso it followeth,

To his loving friend, M. James Archbald
these bee delivered.

Dear father, Send for Fa. De lamar, and deliver him this enclos'd, and let him by his friends labours to get the good Will of the best of the parson, in case Fa. William dyeth, w^t you write he so like to doe, but let none see the enclosed untill he dyes, and let not Fa. William know of it, fearing to trouble the good man, whom God comforts, as w^t i wishest your assured. Tho. Barnwell. This pre^r Sunday, (vii) 1

To whom it doth so muche as to my selfe, and T. 10. The
26 M 2

The Letter enclosed in the former, is,
as followeth.

To his very loving friend, M. Martin Delamar.
these at Cromlin bee delivered.

I Owing Fa. To my great griefe, I understand, Fa. William Do-
nough to be dangerously sick, I pray you looke to him, and his pa-
rish, and if God do call him to himselfe, I doe hereby give your R. in
that parish the same power to minister pastoral sacraments, and use
pastoral function, as he formerly had; but I hope God will lind him a
little longer unto us. His holly will be done. Recommend the next pare
of your parishes to Cromlin to Fa. Ri. Glackney the rest neere Palmer-
ston to Fa. Quin, untill I think further of the matter. So desiring
God to affit good Fa. William, I rest your assured, Tho. Barnwell
Ap[ril] 20, 1634.

Notwithstanding the Priest *Dela Mar*, for all these faire pro-
mises made unto him in his letter, was disappointed of the Pa-
rish, and another placed therein. And it seemeth albeit the Arch-
bishop subscribed the letter he writ him. Your assured *Thomas Barnwell* yet it was but a complementall and a ceremonious affi-
rance. For the good priest found it nothing reall at all, as the event
proved. Some are of opinion that when the Archbishop intends
otherwise then he writes, he then subscribes *Tho. Barnwell*, but
when he writes as he intends, then he subscribes his letters, *Tho. Flemming*. Is ne animis caelstibus astus? May wee thinke such hea-
thenisme to rule in heavenly mindes? O ho! charity would make
a more pious construction of such a prelates actions. Wherefore I
am rather perswaded that the Archbishop never failes to make
good his word or promise unto any (of which from time to time
I conftife, he is more challenged then all the Bishops in Ireland)
(I say) that he never violateth or breaketh the same, either as he
is *Tho. Flemming*, or *Tho. Barnwell*, or as he is of a noble house, or

as he is a Priest, or as he is an Archbishop, but only as he is a Friar, to which sort of people, either lying is essential, or sure in many mens opinions proper, *quarto modo*, and even in the judgement of that most pious and learned Monk *Theobaldus abbatu* speaking of the Friars in these words (not now first by me alledged) *Ita tandem est enim illam veritatem professionem suam per se vivendo macularunt, ut in diebus istis in ore cuiuslibet bantonis argumentationem, resens tam de forma, quam materia. Ita est frater Ergo mundus, sicut et illud,*
Pice est album: Ergo coloratum. They have in such sorte rayed their profession of truth by their unhappy living, that in these dayes in every ones thought it is a good Argument holding as well in forme as matter. This followes a friar, Ergo a lyar. Even as to say This thing is white, and therefore hath a colour. So *Theobaldus* in the raighe of *Richard 2. fol. 265.* *out of your smal booke*
 But come with me *Crismonam.* To what end shold the Archbishop use such doulting, or to what benefic in conferring of benefices are the waters alwayes so troubled among us? I answer, therein lyeth a mystery not yete reuelid unto babes. You know S. *Lawd* will shew that is the Churcheall things bee done *Ad misericordiam*, & *Car. 14.* and so he is walys, but how? *Ad adiutorium Regulorum*, *with the building up of the Priors Monachy*, and *destitutione* of the Clergy, for this is the common *Anomalous* fung in the *Irish Church* in these dayes, *Up with the Friars* and *Downe with the Priests.* Now for our Archbishop albeit unto strangers, & such as chescire as take no note of his proceedings, these things are hidden and obscure, yet the Priests of the Ministry who have summed and wintered him now these ten years, doe ffeinkly understand the drift of his desighes. Neither in any thing doth he more service unto the Regular orders then to make these embroyementes in the conferring of parsonships.

For first by the feanciate pretences of one parson that o' many (whiche iffiponies of any promise made unto other then himselfe) our prelate observes which of them is most serviceable and dutifull unto his Friars, which of them is the best benefactor with their friends to have, & his order, which of them is likeliest to prove *A labourer ad oppositum* to the rest of his owne body, and to prove

the most factious against the Clergy, in siding with the Friars on whom henceforward he is to have his whole dependance.

Secondly, by this precollation of benefices unto many, *sede non dum vacante* the Ordinary finds which of them is like to prove the most gracious unto the parishioners and which of them is the most like to draw the good liking, love and affection, of the laity unto him. For that priest shall be assured (notwithstanding all his golden promises) to goe without the parish. For it is against the Friars greatnesse that any should be more pleasing unto the people then their selves.

Thirdly, by this conferring of *Cures* afore-hand unto divers parties ignorant one of another. It may be expected that every one of them armed with a promise from the Bishop and he happily a far off in some friary in the country when they fall voyde, that these competitors may enter into some scandalous contestation one with another, every one thinking himself wronged by the other, an occasion which the Friars will not omit to take hold of, to traduce them both in private and publicke assemblyes, and for their sakes the rest of the Clergy as men seditious, factious, contentious, covetous, especially to and before the laity, and all to alienate their mindes from them, like unto greedy millers every one striving to draw the grise unto their owne mills, notwithstanding that the same Friars have beeene the plotters and inciters of all those differences.

Lastly, let it be alwayes remembred as a golden rule and the most principall maxime of their policy, that the most insufficient pretender of any cure be the man that shall be ever preferred: experience by induction of examples hath furnished us with that knowledge, for a Priest whom God hath blessed with talents of learning & good parts is an *Aristote*, not fit to live in *Asbest*, but rather to be banished *per effragium*. For it is concluded by our Regular Bishops that the Friars must shine amidst such blind curates, *Tanquam luna inter minora sidera*, like the moone among the lesser stars.

You see my Lo. I am no flatterer, neither is the discontent of misusing a benefice under you that makes me so plaines with you, for notwithstanding

withstanding that I have lived in this Kingdome now very neare
these twenty yeares, you know neither my selfe, nor any other, for
me, did ever motion such a busines unto you. And albeit (I heare)
some have wished you to thrust a steeple into my mouth, and ther-
by to silense me, yet (I ingenuously confesse) sooner should old
Eneas eat swines flesh, then that I would swallow the same.
Not but that to be a pastor of soules is an honourable vocation in
Gods Church, but that I am now too old, to be a Friars horseboy.
No, no let us have no new fashions in church governmēt, the old is
the best, & such as was ordained by our Saviour. Let us keepe our
old priests, & send back these swarmes of friars over unto their
monasteries where they may live according unto their holy Insti-
tutes, & not here to vagabondare per tabernas & populus, selling their
merits, their prayers, their penances & mortifications, yea not on-
ly of their own persons, but of their whole orders, and that under
large sealed patent, unto Cookes for diet, to merchants for broad
cloath suits, to gentleme for horses, &c. besides oppressing a poor
country with such shameles begging, as little differeth from mere
rapine & extortions. The church may subsist, yea flourish without
friars, but not without priests, as for many ages it hath done. For
be they white, black, or gray, they are of a latter instigate then the
priests, these being the successors of the Apostles, & the 42. disci-
ples, they of *S. Francis, Dominick & Ignatius*, & of a distinct hierar-
chy. If I be a *John Baptist* & preach in the wildernes without pro-
fit: That is not my fault, but the fault of them that wil not amend
their faults. It were more pleasing & contentfull to me to come in
Spiritu lontatis, in the spirit of mildnesse, then in the rod of corre-
ction. If the subject were so disposed. Let those for whose good I
take all these paines both in health & sicknes, reforme their man-
ners, & I will soone alter both my voyce & stile, & I wish with all
my heart that I had cause to say with th' Apostle, *If I have made you*
sad, either by my booke, or by my Epistle, it repenteſt me not, for that
you were ſo made ſad unto reparation. Wel to concludeall in oneword.
Paul may plant & Apollo may water, but God is he, who gives the
encrease, to whose blessings I humbly commend these my poore
endeavours, my ſelfe, my friends, my persecutors.

From the Cell of my ſiluary recollection, who wiſeſt youſe
Hon: all happiness PAUL HARRIS, Pr.

Post Scriptum.

Minha geração é que tem a maior responsabilidade de garantir que o Brasil seja um país que respeita os direitos humanos.

biochemicals (e.g., glucose, lactate, amino acids) and other metabolites.

I Hearre, that some of our divines (if worthy that name) take
great exceptions unto me, for calling the Catholike Bishops of
Ireland, Titulary Bishops, by which termme they understand no
true Bishop at all. But lase if I had beeene able to have put witt
into their heads as well as a booke into their hands, they had beeene
freed from thier error. Let them then consult with the *Cann.*, or if
they have it not, let them look into *Bellar. de Clericis lib. I. cap. 176*
And they will finde this to be a good argument, *terrena sunt de falso
unquam de ratione. His est ipsius regularis. Ergo verius: even as
that of parrochii. Ergo preficer. But I am no better than my
predecessours, as many as have exposed themselves to publicke
confusione by their writings. For all of us may say with Tertullian,*

CHAP. VI. The author's first visit to the city of Mexico.

Principales leyes de la naturaleza y sus causas latentes.

Pages 8, line 9, read a thousand and one hundred pag. 39, line 20, for cts, read ea. pag. 49
for Patriotic, read Patriarch, pag. 38, line 21, for mable, read marble.

Entomophagous insects may be used by gardeners in pest control.

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